The Universalist Leader

A Journal of Tomorrow

Boston October 29, 1921 Chicago

Our Church and School Buildings at Shizuoka, Seen Down the Moat

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Three Central American republics—Honduras, Gautemala, and Salvador—ceased to function as separate sovereignties and were merged into the Provisional Federal Council of the Central American Federation, on Oct. 10. It is a hopeful sign of the power for co-operation. There is a movement for the inclusion of Nicaragua and Costa Rica in the Federation in the near future. (*Christian Register.*)

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On the very heels of the unemployment conference the threatened railroad strike has a moral as well as a material significance. It tends to increase cynical pessimism and distrust at a time when optimism and faith are needed for reconstruction. President Harding's idea of finding a fair way out through the three members of the Labor Board is not without merit, but the leading motive behind all efforts at adjustment should be the desire to arrive at a settlement on principles of fairness and justice to all, not merely to prevent immediate trouble by a patchwork compromise. (*The Baltimore Sun.*)

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Miss Jane Addams thinks that the women of Europe are quite simply and naturally and without any development of sex antagonism coming into their own. In the Austrian Legislature there are more than twenty women members, representing all social classes, and among the women members of the Croatian Parliament she was interested to see one peasant woman wearing a handkerchief over her head. From all the new little nations women came to the conference eager for international comradeship, many of them unlearned as yet in international affairs, anxious to take their share in reconstruction. (*Manchester Guardian.*)

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Brookwood, the new labor college at Katonah, N. Y., opened this fall with more than thirty men and women students who will train for leadership in labor and farm movements. The college, which was founded by a number of labor organizations, aims to train economists, statisticians, writers, teachers, organizers and other workers and speakers, "in order that these (labor) movements may have people coming from their own ranks with their own point of view who are fully capable by training and knowledge of exercising a genuine statesmanship." Besides being a college, Brookwood will be an experiment in community living, each student being required to take his turn at washing dishes and performing the necessary tasks about the school grounds. (*Zion's Herald.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Universalists must think in Universals.

* *

There is no use trying to do a big thing in a little way.

* *

There is no such thing as *foreign* missions any more.

* *

Pray to God to bless our Mission and help Him to do it.

* *

No committee is big enough to hide personal responsibility.

* *

Religion must lead politics in establishing the Family of Nations.

* *

A Universalist who will stick is worth a hundred incidental supporters.

* *

To maintain a mission requires that we all be missionaries in our hearts.

* *

We who are in Japan in our missionaries should support ourselves generously.

* *

No one can be a Universalist and believe his belief and not support missions.

* *

Amid the jealousy of nations the Christian Church must play fair with all peoples.

* *

The Brotherhood of Man which we preach will find an excellent field for practise over in Japan.

* *

It takes but a trifle from each one of us to support a great cause when every one of us contributes his trifle.

* *

Members and churches are good and encouraging, but then they are but the means of a wider sowing of the seed.

* *

We have a great and glorious faith. Let us all try it out for a week—and then keep on for the rest of our lives.

* *

We are doing better in our money contributions this year than last, which is fitting us to do still better in all the years to come.

* *

Don't worry about the harvest over there. It is our business to sow the seed and cultivate; God will attend to the increase.

* *

The growth of the mission cause is indicated not so much by more money as by the increased number of our churches which are contributing.

* *

When we send a missionary to Japan we who remain at home are but slackers if we do not maintain him in comfort and equip him for efficiency.

* *

When our message has reached the heart and mind of a Japanese it is in good ground; they are a sympathetic people to that which is reasonable and practical.

* *

A mission is not unproductive even if not self-supporting. That mission over in Japan is doing more to make us a "World Church for World Service" than forty resolutions passed in Convention assembled.

* *

"A World Church for World Service"

This issue of the *Universalist Leader* is really the "World Church for World Service" number. Surely the world is not bounded on the north by Canada, on the east by the Atlantic Ocean, on the south by Mexico and the Gulf of Mexico, on the west by the Pacific Ocean. The United States is not the whole world. When we use the words, "A World Church for World Service," we know what they mean. The proof is in the fact that the Universalist Church is in Japan and serving the Japanese. Japan is not the whole world. Our geographies inform us that there are other nations on this planet, such as China, India, Korea, Persia, Turkey, Syria, Africa, South America, Mexico, Central America and others. We ought to have Universalist missionaries in all of these lands. But before we take on too much territory for expansion in winning the world to Christ, let's give the Japan Mission something more than crumbs. The Japan budget for next year will call for $20,000 to meet the current expenses. Some churches of other denominations give this amount alone. Can all of our Universalist churches give as much as one of these churches? Certainly!

A Hard Winter Coming

This is not a pessimistic prophecy, but probably it indicates a fact in the commercial, industrial, and especially in the ministerial world. Facts are very often troublesome, but mostly we can get along with facts if we see them in time and recognize them and are not afraid. It is when we shut our eyes to them that they whack us hardest! The high prices are to continue for some time, they are not coming down with a run. The low salaries of ministers are to continue indefinitely. And the ministers in all churches enlisting for the great revival which is to bring about better times are going to be called upon to make larger sacrifices than ever before. But so far from this being discouraging to the minister, he is facing the greatest opportunity of his life. He personally will be put to the test, and his religion will be put to the test, and if both come out to the good, it will give new standing to man and minister. Yes, there is a hard winter coming, and it brings a glorious challenge to the man who would meet it, but to the whiner and the slacker it will be cold, very cold!

Practising Brotherhood

Can you imagine a class of people who are theoretically the most missionary of all Christian bodies? Is it possible for them to preach the doctrine of universal brotherhood with greater emphasis and persistence than any other group? Can this group be expert in just talking about universal brotherhood while the other groups are the experts in practising it? Then, do you believe that there are such persons as "hot-air" merchants? These "hot-air" friends may be liberal in their views and at the same time take first prize in stinginess in their missionary offerings. Their average gift to the practise of universal brotherhood in ten years will not reach the cost of an ordinary Ford fabric tire. The issue is centered in this doctrine of universal brotherhood. Shall it be just cheap talk or deeds and dollars? If you believe in this doctrine, then, to be consistent, you must practise it. Begin in Japan, either by going to Japan to be a general practitioner or by giving the money so that some one else may go for this purpose. Prevent Japan from becoming an enemy, by loving and befriending the Japanese. Japan, according to the teaching of the Master, is the best place in which to begin.

* *

THE INEVITABLE SPIRITUAL

UNIVERSALISTS challenged the religious world when they issued the five points of fellowship. The keynote to which all else is subordinate is the universal Fatherhood of God. The first of the "self-evident truths" that center in that keynote is the spiritual authority and leadership of His Son Jesus Christ. The current literature of the Evangelical Churches, their pronouncements of social and industrial programs, their experience on foreign mission fields, their hurried efforts at federated action and even organic union, confess the "self-evident truths" for which we so early contended.

But the declarations which we have officially promulgated become a challenge to our own constituency as well. When our General Superintendent indicates that the Universalist Church must move in order to keep pace with universalism, he combines practical advice with real vision. The inevitable spiritual approaches, and its commission bears the seal of Almighty God. And it is not at our liberal mountain any more than in the conservative Jerusalem that He will either demand or find the worship which alone shall satisfy His Father-heart.

The past was once the dynamic present. But the eventide makes static the closing day, no matter whether perfect or imperfect, and likewise regardless of how dynamic may be its radiating influence on days to come. Universal as well as evangelical Christianity has its historic background, not devoid of error and containing wise counsel as well as high inspiration. That we can not alter the past does not forbid us to improve the present or prepare for the future by its intelligent contemplation.

We have come, in these latter days, to know that America is a spirit rather than a schedule of material assets or a fixed map of geographical measurements; and the voice of our citizenship is almost unanimous against any policy of future isolation. But it is as important to Universalists that they recognize universalism as a spirit as it is for Americans to recognize Americanism as a spirit. And may we not say that it is as important to the future harmony and peace of the religious world that Universalists (whether actually so enrolled or not) recognize universalism as a spirit forbidding Christian isolation as it is to the economic world that Americans recognize Americanism as a spirit forbidding political isolation? There is no demand in either case for the striking of the colors of any spiritual principle, but there is imperative demand that—in full democratic liberty of individual rights—all people of peace-and-progress vision recognize the forward-looking movements everywhere in whose very countenance may be traced the lineaments of our Lord and Master.

The Community Church movement is an illustration. It is now reported that some four hundred of these churches have sprung into existence in this country. Perhaps the number at the moment is prophetic of a leadership more vital than any social "four hundred" ever enjoyed, though manifestly based on the principle of an expanding rather than an exclusive census. The Community Church—whatever its immediate or local origin—usually expresses an emphatic purpose not to have its program cluttered with the details of any antique and untenable theology. It stands for community service finding its fellowship more in conduct than in creed. To deny that this evidences the spirit of a common brotherhood—impossible aside from a universal Fatherhood and the spiritual authority and leadership of Jesus—is both impossible and undesirable.

When men and women come to a common fellowship—not eliminating but rather allowing for full democratic liberty of individual belief—insisting on common human service as the only required worship of Deity, they have accepted the essential spirit of any universal religion predicated on the common Fatherhood of God and the spiritual authority and leadership of His Son Jesus Christ. It is the beginning of the advent of the inevitable spiritual religion of to-morrow. Universalists must not be so busy proclaiming it that they fail to recognize it when it alights in their midst from the train of human progress.

Policy and Opportunity for Our Japan Mission

The Rev. Samuel Gilbert Ayres, D. D.

SOME one has written me and frankly asked: Have you a clearly defined missionary policy for your work in Japan? What is your objective, and how do you expect to reach it? These questions not only deserve the attention of the missionaries on the field, but of all our people who, to any extent, are interested in what our Church is endeavoring to do in the Sunrise Kingdom.

It is only fair to say that the Mission has always had some kind of a policy. Our first missionaries began their work with the ideal of making an endeavor to reach as large a portion of Japan as possible. To this end they established a number of stations, and organized a theological school in which to train native ministers. It represented an ambitious program, and laid the foundations for our present work. It required large and increasing contributions from the home Church, and a growing missionary force. When these were not forthcoming it had to be abandoned.

Dr. Cate, when he assumed charge of the work, placed great emphasis upon reaching the young people. He therefore organized a school at the Central Church, encouraged Miss Osborn in starting a home for girls, and taught in Wasada University, where he came in contact with hundreds of bright young men. He was very anxious to have a dormitory for students and to have our Central Church large enough so that it could be used for Christian work of the institutional type. He did not live long enough to see more than a small part of his ideals realized, but his spirit lives on in our endeavor to-day. Our Church can honor neither him nor itself in any greater way than to bring to fruition his unfinished task.

In more recent years the attempt was made to influence Japanese life and thought by means of the printed page. It goes without saying that some good was accomplished, but we feel at present that such a policy is both expensive and unsatisfactory—expensive because the cost of printing has increased over 150 per cent in the last three years, and unsatisfactory because we have the growing conviction that we must reach personally those whom we desire to influence.

It is out of these policies of the past that the policy of the present has been developed. It is hoped that some things have been learned after thirty years of history in this field. We ought also to be wise enough not only to profit by our experience, but by that of other missions. While we have had to consider our limitations in the formulation of our policy, we present it with a strong faith that our Universalist people can realize it. We present nothing that is utopian, but a practical working missionary program for our Church in Japan.

Concentration

At the outset our policy may be defined as one of *concentration*. We have neither the workers nor the money to enable us to spread ourselves all over Japan. It is an axiom among missionaries that all work undertaken must have adequate, almost continuous, oversight if it succeeds. At present we have not a missionary force large enough for what we have in hand without inaugurating anything new. If certain of the stations which we had in the past are closed now it is in part due to the fact that they had no missionary oversight. Nothing has impressed me more in my two years in this work than the absolute necessity of looking after details, and of endeavoring to organize the work with the hope of reaching more people. The average Japanese Christian lacks initiative. He therefore needs to be led and inspired.

It is for this reason that we should have one missionary at least in every place where we have work. He may do little of it himself, but he is to see that it is done. The Y. M. C. A. has had wonderful success because in large part it has followed such a policy. Its foreign secretaries have carefully planned the work, put Japanese in charge of it, and then pushed it to success through them. But in every Y. M. C. A. the American honorary secretary is the key to the success of the organization. The same thing is largely true in missions.

Income

Still another factor which makes a necessity of this policy of concentration is our limited income. We have been greatly encouraged this past year in the response which has been made to the quota plan adopted by the Foreign Mission Board. Its great virtue is that it puts the matter of income for the mission on a business basis. We know now that we can depend on the amount of our budget. But as yet our budget is an extremely modest one, and calls for very little beyond what we estimate to be our running expenses. Now that it has been in operation for a couple of years we should begin to ask our American churches to contribute for the establishment of a Japan Equipment Fund. Our people have proved their willingness and ability to respond to the larger appeal, and I believe that there has never been a better time to make it on behalf of Japan.

I note that in the resent annual meeting of the Southern Presbyterian Church held at Karuizawa a budget of $100,000 was requested of the home Church for the coming year, and for equipment "a sum well over half a million dollars." This is not a large sum for a big Church which is alive to its opportunity, and filled with an earnest zeal to do an ever increasing Christian service. Exclusive of the salaries of our missionaries we are asking for $6,000 and suggest that an equipment fund be started the coming year.

We sadly need such a fund. We have done well the past two years in erecting the buildings in Shizuoka, and building the missionary's house in Tokyo. But this is only a beginning. As soon as possible the Central Church ought to be made both more attractive and serviceable. Then we need a new kindergarten building on the Blackmer Home grounds. The present building is in poor shape, and almost utterly unfit for service. No self-respecting church in America

would think of tolerating such equipment for work with children, and yet it represents our Church in Japan. In Nagoya our meetings are held in the pastor's home, which is poorly located away from the center of the city. Eighty thousand dollars at least is required for equipment in Tokyo and Nagoya. And then we have only begun. Does this dampen our ardor? Rather it should make us rejoice that we are engaged in a task which can justify the expenditure of every cent of it, and through which we may exemplify the faith which we profess.

Our present duty is nothing less than to equip and develop what we have. I have no doubt of the ability of our Church to do it, and I feel that as we do it we shall make ourselves ready for a brighter and better day in Japan.

We beg to have it understood that concentration is a part of our policy at present only because of our limitations. We sincerely hope that the time is not far distant when we shall obliterate it entirely from our program, and be in a position not only to hold on but to push out into new fields, and become by the impelling power of God's spirit within us "expansionists." Then we shall know what Paul felt when he cried: "Woe is me if I preach not the Gospel," and we shall be gladly obedient to the Master's great command: "Go ye into all the world and preach my Gospel."

Japanese Leaders Needed

There is one more item in our missionary policy which must not be overlooked. We have already hinted concerning it when we alluded to the wise policy of the Y. M. C. A. secretaries in getting the Japanese to do the work. There can be no eventual or permanent success in our endeavor unless we develop Japanese Universalist men and women who are real leaders in the work in the mission. Some are faithful and willing to assist in the work, but they do not give evidence of a power to direct wisely and well the policies of the church. They may not be altogether to blame. One or two experiments have been made in giving our Japanese ministers and people a free hand, but unfortunately they have not worked out well. But it must be admitted that other missions have had pronounced success and have been able to train Christian leaders who illustrate a high type of consecration and initiative. Because we have failed to develop these qualities in the past among our people, we ought not to discontinue the attempt now. One thing is certain: We can not build an American Universalist Church in Japan; we must organize a Universalist Church for Japanese, one in which Japanese Universalist thought, genius, leadership, will express themselves, and in which neither our money nor service will be needed. It seems at times as though there were no harder task than to make our Japanese Universalists realize that all of our work is for them, and that their appreciation is to be shown, not in anything which they may do for us, but in their generosity, sacrifices, labors, in behalf of their church. We are attempting nothing more important in Japan than to have our people here realize this. If we fail here we fail everywhere. To help these Universalists help themselves, and become self-respecting, consecrated, Christian men and women is surely our chief objective. It will be a happy day when we are told that we are no longer needed because Japanese Universalists have learned to stand on their own feet and support themselves.

Opportunity

Now this whole matter of policy presupposes *opportunity*. I place it here in my article because I desired to discuss at the outset certain conditions upon which it depends. We must have adequate equipment, a sufficient number of missionaries, and an increasing income for maintenance and growth if opportunity is to be utilized. If Universalism is to be the inevitable religion of to-morrow it must be proclaimed; if we are simply content to bear the name without assuming the heavy responsibility which it entails then we can find no fault if we as a Church are scorned by those who affirm that Christians are to be known by their fruits, and not by their profession of faith.

There are many reasons why Universalism should be acceptable to the Japan, but it must be acknowledged that, at present, it has but little hold on the Christian thought of Japan. When I say this I am not alluding to the doctrine that all men will be saved. That to me is a small part of the genius of our faith. The greatness of our faith is in the logical sequence of its five principles, and no one can rightfully claim to be a Universalist who does not accept them. When we apply this text to the Japanese how many Universalists have we? Very few. Yet I am fully persuaded that, if we successfully meet the above conditions, we shall have but little difficulty in getting a large hearing for our message.

Perhaps one other condition should be added: well trained Japanese ministers thoroughly understanding our faith, and eloquent in its presentation. The average missionary never masters the great art of preaching in Japanese. In all Japan to-day it is doubtful if there are a dozen missionaries who possess the ability of proclaiming the gospel message with power from the pulpit. The rest may do well with colloquial Japanese, but to reach the great height of real preaching is beyond them. In large part, therefore, Japanese must do the preaching. Would that we were in a position to train the men for our pulpits in Japan. With them we should undoubtedly have a larger hearing, and make more substantial and satisfactory progress. Universalism is not known to-day in Japan, and will not be until we make it a "first thing" in the policies of our Church.

Educational Institutions

But opportunity in missionary service in Japan to-day is by no means confined to preaching. The Christian Church is probably reaching more through its educational institutions than through its churches. If the youth of Japan have any one great predominating ambition it is for an education. Many of them can not hope to secure it in the government schools, as there are not enough of them. Because of this desire and need on the part of young Japanese almost all of the Christian missions have their schools. Some of them rank high and do splendid work. In the larger majority of them the teachers are Christians, and the

great aim of imparting the Christian message is made prominent in all that is done. The missions to-day are putting thousands of dollars into this work, and believe that it is one of the greatest means available in Christianizing Japan, and strengthening the Church. I hope that the day may come when we shall do much more along this line. We have made a beginning at Shizuoka, but we ought to have room for schools in connection with all of our churches.

The dormitory is also an important means in reaching Japanese youth. Quite a number of the missions have them, and the Y. M. C. A. has been most successful with those which it conducts. Our Blackmer Home is an illustration of what we have been able to do along these lines. The dormitory conducted by the Mission is virtually a Christian home. Some missionaries claim that the dormitory has a distinct advantage over the school because of its limited numbers, and the better opportunity it presents for constant association with the young men or young women. We are sure of this: that it affords an excellent opening for the best kind of Christian service. Our Universalist Comrades are making no mistake in getting back of such a project for boys or young men. It will render a service for our Church in Japan in which they may take great pride.

Still another opportunity for splendid Christian service is afforded by means of the kindergarten. In fact some of the missions believe the kindergarten the key to Christian work, and so begin their stations with the erection of a kindergarten building. This is used for a Sunday school, mothers' meetings, etc., and from these is organized the church. Our kindergartens at the Blackmer Home and Shizuoka are good illustrations of the possibilities of this kind of work, and we greatly rejoice that our Ohio women are to furnish the money for another.

It will be noted that almost all of this work is with the young. If you were to visit any of our churches you would be impressed by the absence of older people. Christianity to-day in Japan is making its appeal to the younger generation, and notwithstanding many difficulties is reaching and holding them. The opportunity of our church is largely with this class. At the Central Church hundreds of them come to us in the course of the year. In Shizuoka we have almost two hundred young men in our night school. Mr. Nagano in Nagoya, through his social work, is reaching a large number. Our Sunday schools and kindergartens are reaching over four hundred children each week. In Tokyo at our mid-week meetings, more than one hundred and fifty young men have been enrolled. All this is being done for the most part with poor equipment, and a totally insufficient missionary force.

Opportunity knocks loudly at our door. Under present circumstances we can not begin to respond. We ought not to shut our ears and our hearts to the appeal of these young people. They need us, but not more than we need them. To win them means for us a vindication of our faith, and an assurance that we are worthy to be entrusted with a part of the great task to make the message of Jesus Christ victorious in Japan.

Conditions Which Missionaries Face in Japan

Minnie J. Ayres

A FULL-PAGE advertisement in a recent magazine starts with this heading; "Do you know why nine out of every ten business ventures fail? The answer is the same in practically every case, 'They lacked the facts.' " If we are to make a success of our Japan Mission we must know the conditions which we must meet. We must not take things for granted, but remember that Japan is a changing country, that what was true yesterday may not be true to-day and what is true to-day may not be true to-morrow. Our people at home should know the facts, and we on this side must face them fairly and squarely. Therefore, at the risk of censure in trying to condense material sufficient for a whole book into a brief article, we shall hope to present to the friends of the Home Base a few of the conditions which your missionaries meet here.

Material Conditions

Japan is ranked as one of the great powers. She is supposed to be one of the highly civilized nations, lacking only Christianity to put her on a level with the foremost nations of the world. When we live here, we become somewhat disillusioned; for the first thing that strikes us as we attempt to make a home, even in Tokyo, the capital city, is the inadequacy of most things which make up modern civilized life. There are railroads, but the little narrow guage trains travel only about twenty miles an hour. There is the telegraph, but it sometimes takes days to get a message delivered. There is the telephone, but it often takes hours to get a connection, and the waiting-list of applicants is so long that it takes years and a good fat bonus to get an instrument installed. There is gas, but we can not get it in our house for the supply is so limited that no new customers can be received. It consumes hours of our time, involving many conferences and trips to the shops, to get even the simplest thing done in our house for comfort or convenience.

The missionary must get out in all kinds of weather. Rains are frequent and we are appalled at the mud. We wonder where it all comes from. One of the great trials which we meet here is walking through the muddy roads; for, outside of the principal business street, there are no pavements. People, carts, horses, even automobiles, all plod along together in the narrow muddy street.

Another trial is the lack of sewerage, even in Tokyo, the waste being carried about the city in buckets and used for fertilizer in gardens outside. Yet, notwithstanding many inconveniences, missionaries can doubtless live in Japan with a greater degree of comfort and safety to health than in Africa, India, China, or any other mission field.

We are often shocked at the nakedness of people and their apparent lack of modesty. Japanese homes are often beautiful and artistic, but even among the better class there is no privacy and no sanitation. Whole families sleep in one room with closed shutters and no air. The streets are lined with little open shops where the family lives in a tiny room at the back, and, outside of a few *tetami* or mats, it is either mud or dust. In the poorer districts a family of five or six may live, eat, and sleep in one room six feet square. We have slums in America, but here they are *slums*. Food is inadequate both in quantity

Sunday School Teachers and Officers at Central Church

and quality. Life is a serious thing. Children and young people do not know how to play. There is no social life among the people generally. Surely the material needs of these people are not to be underestimated.

Educational

Nothing will so strike the new-comer to Japan, especially to Tokyo, as the number of school boys and young men students on the streets. The girls are fewer, but we know them all by their uniforms. Nowhere in the world could we find so many young people eager for an education, yet here, also, there is inadequacy. There are not schools enough for the children. About 1,200,000 go through elementary schools every year, but a large proportion of these are unable to enter any higher school because of poverty. Intermediate education is considered the minimum necessary to a civilized people, but in Japan about half the applicants to middle schools are turned away every year. In Keio University this year there were 7,000 applicants for admission, but room for only 1,200 to be received. The proportion is about the same in the other universities, and the opportunities in girls' schools are much more meager. What becomes of the rejected ones? If any are well-to-do, they can employ private teachers, but many have to give up their cherished dream of education.

The system followed also is not such as to produce good results. The government school concerns itself not so much in developing *men* as in making *Japanese*. It is like a machine which turns out sausages, all the same size and shape. Its plan of education allows for no individuality or research, even in the university; but every student must go through the same cramming process to pass examinations which become the tragedy of many a young man's life. Education is for the individual alone. There is no social life among students, no school spirit. Even among teachers there is no co-operation. As a result there is developed among educated people no social consciousness. Tokyo, the great university city of Japan, is the largest city in the world unequipped with adequate community betterment work. In this great city of 3,000,000 people the only social service work that is being done has been inspired and upheld by Christian people, and it is so meager as to be almost negligible in its power to meet the serious social and industrial needs of the great mass of the people. Japanese education has not been adequate. For want of something better the people perish.

Moral and Spiritual

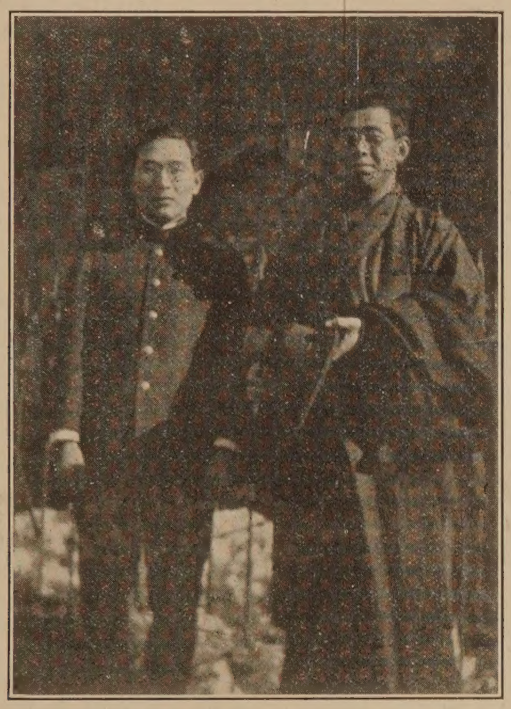
The condition of its women determines the morals of a nation. The Japanese wife must keep in the background. The highest virtues which she can display are obedience and self-sacrifice. She must serve her husband and his guests, no matter who they may be. She can never sit with him at meals or converse with him. Even a recent daily paper says that there are no topics of conversation for husbands and wives. Her duty is to keep his house and clothes in order and bear his children. For companionship he goes outside, and here he seeks the gayly-dressed, vivacious dancing girl who is considered by some of our western people as the typical Japanese woman, but who is no more like her than the little brown moth is like the gayest butterfly.

The astonishing increase of the number of geisha during the last few years is a cause for much anxiety among thoughtful people. The system has permeated all of the social and business life of Japan. The geisha presides at all banquets, entertains at the tea-house, and keeps her hand on the political and industrial problems of the day; and the geisha is not just the charming innocent maiden she appears, but a secret prostitute, trained in worldly ways to seduce men. So great has her influence become (here we quote from the most reputable newspaper in Japan) that even during this present year "no merchant could hope for success unless he paid heavy subsidies to the most prominent geisha, in whose houses his most important business deals were frequently consummated and where he often had to go to meet men he needed to see in the course of his business." About the only pleasure open to the young man student is to go to the tea-house, drink *sake*, or wine, and be entertained by geisha.

But the geisha is more or less free. There are 548 segregated places in Japan where thousands of girls are kept in bondage, any one of whom could tell a heart-rending tale. There are about 50,000 girl waitresses also bound with money. Fifty to a hundred yen ($25 to $50) is sufficient to bind them, and if one wishes to stop the shameful life, debt and the family condition hinders. It is estimated that there are as many as 50,000 prostitutes connected with the factories, beside many private ones who have been led

into this life through lack of money. This is the great curse of Japan, and this condition of women is largely due to the religion, Buddhism and Shintoism.

Buddhism teaches self-abnegation and fatalism. It is self-abnegation which leads them into this life and fatalism which binds them down. Shintoism teaches devotion to family, and it is estimated that ninety per cent of these women go into this life in order to secure money for their families. They have no special education or training and little ability to work. Their only asset is themselves, which they give freely, and it is counted to them as a virtue. The



Two of the Prominent Young Men at the Central Church

religion of Jesus Christ is the religion which teaches self-respect and respect for the rights of others. People who have always lived in a Christian land can have little idea of the real undercurrent of life here. What seems beautiful and sufficient is only the surface.

Christian denominations are here to teach their faith, but it is not always well received. It involves too radical a change in ideas and in living, and the Japanese is too well satisfied with the material things of life. Every effort possible is made to hold people to the old religions. The school children of all grades are taken regularly to the shrines. Festivals and other spectacular performances are frequent. The Buddhists have copied Christian ideas in their services. They have their Sunday schools where they sing hymns with the same tunes as those of the Christian Sunday school. A large proportion of the educated class believe in no religion. Among many there is a spirit of unrest and changeableness. They come to our services once, perhaps twice, and we do not see them again. The young man student who attends Christian services often is ridiculed by his fellows. They look upon Christianity as a system which they can become conversant with in six months and think themselves mentally superior to these foreigners who devote years to it. They have failed to understand that Christianity is not a creed but a life. Those who join the church are like children who need constant and patient teaching, who must be treated with the most delicate consideration if we are to hold them to the faith.

Natural Qualities of the People

That Japan has not been a fertile field for Christianity has been due partly to the inherent nature of the people and partly to prejudice against anything foreign which is fostered by the leading newspapers and some political leaders. Japan has a bad reputation in the world to-day. She is looked upon as a self-seeking, materialistic, militaristic nation, and there is no doubt that she has given some cause for this feeling; but we who live here know that the attitude of some of our home papers is wholly uncalled-for. We frequently meet tourists from America who are looking for all sorts of indignities. Perhaps we can not describe the real situation better than to give a particular illustration.

Mrs. A is taking a tour around the world. On a Pacific liner she meets Mrs. B, an American who has lived years in Japan, and who is returning from a visit to the home land. The boat goes on to China, but stops three days in Yokohama. Mrs. A plans to remain on the boat during those three days, as she fears that it is not safe to get off in Japan. It is at the time of the opening and dedication of the great Meiji Shrine in Tokyo. Mrs. B persuades Mrs. A to go with her that she may see something of the Japanese life and people. There are multitudes and multitudes of people, packed humanity for a mile in front of the shrine and admission is by ticket; but a policeman sees these two foreign ladies in the crowd. He takes them with him, makes a passage among the people up to the gate and they are admitted within without tickets and given one of the best places to observe the ceremonies. This is the real typical Japanese. He is inherently polite and considerate of the stranger within his gates.

Beauty with him is a passion, beauty in nature, beauty in art. He looks for beauty in religion and will spend hours in the contemplation of a beautiful thought, but he has yet to learn the beautiful in *life*. We can not be closely associated with these people without admiring their fine characteristics and loving them individually; and we can not close our eyes to the fact that to-day is a criticial time in Japan. Some of her leaders recognize it. Premier Hara, in a recent address, said that "the prevailing degeneration of Japanese life, political and moral, is due to the lack of religion, while education which has to take the part of religion in a country like Japan is in a deplorable condition."

What Japan needs at this time is friends, not those to flatter and cover up weaknesses, but those who will tell the truth kindly, lovingly, and who are willing to help these people as brothers. We can not hope to make them over into *our* ideal man or woman, for the Japanese has too strong a nationalistic character; but we believe that we have a faith whose beauty must appeal to him, and that through it we can create here the spirit of brotherhood which is the great message of Jesus Christ.

Progress of Christian Thought

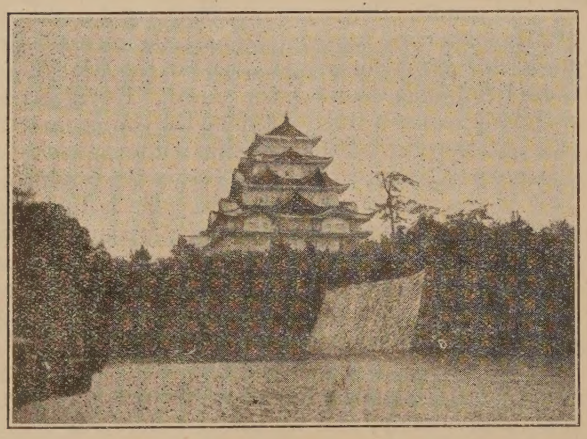
We believe this because we are seeing it done. About sixty mission boards have sent workers out here. Some have a large following; and that these people are not merely nominal members is shown by the co-operation which they give to the various "drives" of the home church. Last year Japanese Methodists set out to raise 600,000 yen toward the propagation of the work here. They actually raised 625,000. The churches at home have tripled, quadrupled, yes, even increased by ten times their budgets; and, while this was partly due to increased running expenses of existing work, the faith of the home Church in this field, the realization of its importance and need, are evidenced by the numbers of new missionaries coming out. Your own missionaries have been greatly encouraged by the systematic method adopted by the Foreign Mission Board to increase contributions for our own mission, but we are disheartened at the apparent unwillingness of our young men and young women to give themselves to this work. To see others have a steady influx of new missionaries and our own force gradually diminishing should stir us all, both on this side and at home, to turn the tide the other way.

It is true there are unpleasant things to be met and we must face them; but there are also compensations, for our Master has assured us that no one who leaves father or mother or friends for his sake shall fail of just reward. The need here is urgent. Never was there a greater opportunity before our Church to do a really great thing than to put this mission on a firm foundation, that we may not be merely existing in Japan, as has been the history of the past thirty years, but that we may have a sufficient working force and sufficient funds to go out aggressively to make Universalist Christians of the Japanese people.

Some of the Joys of Being a Missionary

M. Agnes Hathaway

LOOKING back over the years spent in Japan, recalling many of the different experiences and thinking of the letters that from time to time had gone from my pen to the homeland, it seemed to me that the difficulties and the dark pictures had always been given an undue prominence. The climate, the food, the cold rooms, the cost of living, bodily aches and pains, disappointment and discouragement, have been enlarged and expostulated upon until there was neither time nor room for anything else.



Nagoya Castle—A Beautiful and Historic Place

In the beginning this was done almost unconsciously. When a good friend wrote Miss Osborn that it would be an excellent plan for Miss H. to follow the example set by the famous Mrs. Wiggs, putting her troubles into a jar then covering them up and sitting down on the lid, it was a surprise that such an impression had gone forth. At once came excellent resolutions to keep all the hard places hidden; but the force of habit had become very strong, and like the numerous good new year's resolutions that are heard on every side, they were soon forgotten and again the trials stalked forth in solemn array, like automatons accustomed to perform the same act day after day. If it is not too late possibly a few scenes from the brighter pages may partially atone for past mistakes.

Most missionaries have not been very generously endowed with worldly goods. However much they may have wished to travel about their native land, how many dreams of an ocean voyage or glimpse of other countries may have been theirs, there has been little hope of their realization. When they decide to take up work in a foreign field, however, at once comes the opportunity for a wider world vision. If the missionary be from the East it is a great joy to cross the United States, to see with one's own eyes the majesty of Niagara, the immensity of the fertile farms of the Middle West, to cross the Mississippi whose spelling caused anxious moments in the little country school house and was an impossibility unless the syllables were passed over with a leap; to climb the Rockies, whose richness of coloring the black pencil marks traced over many a map had never even given a hint; to look from the car window at the great herds of cattle and to feel that here was safety from one of the possible stampedes which novelists have delighted in portraying; to travel through the desert clothed with sage brush which prepares well for the contrast of the wealth of California—these and much more brighten all the way. Life on a great ocean liner from the Golden Gate to Yokohama Harbor, with its one day in the garden of the world, Honolulu, where are assembled people from every clime and from many a walk in life, reveals more of the customs and costumes and real character of our brother man than years of reading could possibly convey.

From the time one sails into the waters of the land of the Rising Sun and gets the first view of the sacred Fuji Mountain until the end of service, there are frequent opportunities to enjoy the marvelous beauty of the Island Empire. Sitting in Mrs. Cate's dear little cottage nestled among the pines on the hills by the sea, listening to the sound of the waves as they break against the rocks, breathing in the salt air, anticipating the next hour's frolic in the clear water on a smooth sandy beach, it comes to one's mind that

just this privilege should be highly appreciated, and Yokohama is only one of the many beautiful places each resplendent with its own individual charm.

If perchance one can return by the way of Europe another childhood dream becoms a reality. Siberia, instead of a cold barren waste, holds up to view a wealth of farm land and wild flowers unheard of, Lake Baikal is bluer than azure skies, the neat little farms of Europe bright with crimson poppies now immortalized by the songs of the American soldiers show what patient industry can accomplish, the lofty scenery of the famous Oberammergau, the charm of Lake Lucerne in its mountain setting, the hedges of England, the waves of the Atlantic, may all be ours.

It is not simply nature pictures that have delighted the traveler. The achievement of man has also attracted and pleased. Even to catch a glimpse of American towns and cities on that first journey across the continent was worth while. One fairly revels in the strange sights of Japan: the quaint houses, the magnificent temples, its tiny shrines, its own peculiar art; and in Europe, Moscow with its Kremlin, Berlin with its lindens, Dresden with its famous art galleries crowned with the Sistine Madonna, the Cologne Cathedral which somehow in the early morning hours inspires one to higher thought and holier feelings than the ordinary churches, Paris with its gay shops, London with its Westminster Abbey, its Bridge and its historic Tower. All these are wonders.

As one comes in contact with people of many lands she learns to know that the world is not so large after all, and yet to learn also that it is not bounded by the Bristol hills. Possibly the world wide celebrities may not many of them come within her knowledge, and if she has neglected the newsy paper she may believe that Charlie Chaplin is a noted evangelist until some horrified friend teaches her better; but she may see the Duke of Connaught and may anticipate a glimpse of the Prince of Wales, and hope sometime to get a good view of the Emperor of Japan, if she dares to lift her head from the long low bow deemed necessary when he passes.

And then the home coming! One who has never spent several years outside her native land can never fully realize what it means to come home. What thrills of joy, patriotism, thankfulness, fill one's heart as the steamer enters New York Harbor under the shadow of the Statue of Liberty. Again as one journeys from place to place in behalf of the cause are added opportunities for acquaintance with one's own country. A certain pride in home springs up in the heart when it is realized that America is not in the least behind the old world in nature, that the Hudson rivals the Rhine, lacking only its ruins, and that while temples and cathedrals and art galleries and castles may be lacking, there is much in the commercial and business world that is far in advance and that in the years to come America will also develop its artistic side.

These joys are largely material and intellectual, but there are manifold spiritual joys as well. The opportunity of knowing our own church people. Now the ministerial body means not simply names one has read in the *Leader*, but personalities into whose eyes we have looked, whose voices we have heard. Not only to know the ministers and officers of the various church organizations but also to meet and know so many of the laity, to be in their homes—for who is so royally treated anywhere as the returned missionary?

Then there is the beautiful companionship of consecrated men and women working for the cause in the foreign land as well as in the home. There is the joy of watching our girls develop under the influence of Christianity, of seeing them as they teach the little ones daily in kindergarten and Sunday school, of knowing that when they go out from our roof they go prepared to earn an honest living and to uplift their sisters, and if they go into their own homes they will be companions worthy of the name. There is joy unspeakable in going into the homes of our girls, of seeing the beautiful expression of motherhood, of watching their little ones growing up in their likeness, to know that hearts are much the same whatever the color of the skin, that love is one thing that never can be limited by national boundaries or acts of legislative bodies, to come into a fuller realization of the truth which our own Church teaches of the Brotherhood of man that is our heritage.

Yes, after all there is far more of sunshine than of shadow, of pleasure than of pain, of joy than of sorrow, in the life of a missionary. Will you not become one?

The Tokyo Missionary's House

The Rev. Samuel Gilbert Ayres, D. D.

OUR American Universalists will be glad to know that Dr. and Mrs. Ayres are now occupying the new house which has been erected for their use.

It is situated in Higashinakano, a suburb of Tokyo, some thirty-five minutes from the Central Church on the electric fast line. It occupies high ground on a good-sized lot, and should prove a healthy, pleasant resident for your missionary representatives for many years to come.

It was carefully planned with two objects in view. First: it is to be a home for the American resident missionary in Tokyo. Second: it is arranged so that it may easily be used for social and religious meetings.

With this latter purpose in view a living room 16 x 20 is to be found just off the entrance hall. It has an open fireplace, and is directly connected with the dining room and sun porch, all of which may easily be thrown together. These rooms are separated by glass doors and from their windows one may have an excellent view of the garden.

On the second floor the special features are the guest room, the missionary bedroom and the study. The guest room is entirely finished and furnished in white. To us it presents an inviting appearance, and we trust that it may not be long before some of the friends at home will send us word that they are coming to test its comfort and our hospitality.

The missionary bedroom is, next to the living

room, the largest in the house. It runs out over the sun porch, having four large windows. It looks directly out on the garden. Here Mrs. Missionary will have her sewing machine, and, if time permits, may sit on pleasant days to bask in its brightness and sunshine.

The study is situated on the entrance side of the house. It has a built-in cabinet and book-cases. It has three good windows, and on fine days will be flooded with sunshine from morning till night.

The house is fortunate in having an attic. It is only over the center of the house, but it is large enough

The Missionary's House at Tokyo

for the storage and a children's playroom. The home is well lighted with electricity, but while piped for gas it is one among the sixty thousand dwellings in Tokyo and vicinity which will have to wait until the supply is increased.

We would not forget the kind and generous friends and parishes who have responded to our appeal for funds with which to furnish the house. Mr. and Mrs. Joseph L. Sweet of Attleboro have furnished the living room; Miss Elizabeth W. Bacon of Chicago, kitchen stove and refrigerator; Mrs. Washington L. Cooper of New York, the dining-room; Woonsocket, R. I., parish, the study; the Wausau, Wisconsin, parish, the guest room and one other bedroom; Mrs. E. Chas. Francis of Woonsocket, R. I., pictures for living room.

Besides these gifts for specific purposes we have received money to be used at our own discretion from the following friends: Dr. and Mrs. Geo. E. Huntley, Mrs. Carrie Ratcliff and W. Carlisle Ratcliff of Cincinnati, O., Miss Nellie Potter and Miss Grace Marchant of Portland, Me., Mrs. Emma L. James, Cincinnati, O., Mrs. Carrie W. Baker of North Attleboro, Mass., and the Fitchburg, Mass., parish.

The total sum sent us amounts to something more than $1000. While this amount has not enabled us to purchase elegant furnishings, with it we have been able to procure substantial things which, we trust, will last for many years to come, not only bringing comfort to the present occupants, but to missionaries of future years.

We are anxious to have more of our friends respond to our appeal toward the furnishing fund, for the above sum is not sufficient to enable us to purchase a piano, which we regard as a necessity in the work which we have planned. As we have enough ground for a tennis court in our lot which could be used to splendid advantage by our young men, we trust that the appeal which we have made for this purpose may meet with ready and adequate response.

In the completion of the Tokyo Missionary's House our Church has taken another step forward, in its work in Japan. What has been advocated for years is now a reality, and should give us new courage as we press on in the expansion and development of the mission. May what we have done instill in us the conviction that we are capable of doing the greater things which remain to be accomplished.

The Opportunity of a Missionary in Japan

The Rev. Nelson L. Lobdell

THE young person who is seriously considering the calling of a foreign missionary as his life work may well ask, 'What are the opportunities for service in Japan?"

If he is seriously considering the work of a medical missionary, he must look to some other field than Japan, for the native physicians and surgeons are so numerous and so well qualified for their respective tasks as to leave practically no field for those from a foreign land. As a matter of fact there are only one or two medical missionaries in the whole empire, and they work more among the foreign communities than among the Japanese. It is a noble calling, but not one that he can follow in Japan.

As a preacher, too, the opportunity for service in Japan is not so great; for while there is occasionally a missionary who masters the difficult language to such an extent as to be able really to move his hearers, such men and women are comparatively rare. The missionary's imported methods of thought as well as the limitations of speaking in a foreign tongue impose a handicap on him that is almost impossible to overcome.

But let no one suppose that, because these two well known forms of service are so largely closed to him, there is no opportunity for him to serve in Japan. Quite the contrary. There are several very distinct lines of service open to him in the Island Empire.

First, there is the great opportunity of showing by his every day life a practical application of the principles of Christianity. There is the case (one of hundreds) of the old Congregational missionary and his devoted wife who have lived for years in a remote part of the empire. They are the only foreigners that thousands of Japanese have ever seen. To these Japanese they are America personified. By their upright and kindly lives they have been a living example of the power of the Gospel of Jesus Christ in the lives of men and women. They are known from one end of the prefecture to the other, and their power for good has been immeasurable.

Another grand opportunity of service for the

foreign missionary in Japan is that of serving as a teacher to the youth. The effect of a strong Christian character upon these young people at the most impresionable period of their lives can hardly be overestimated. I once heard Dr. Nitobe, one of the leading educators in Japan to-day, tell how greatly he and the other young Japanese with him were influenced by the noble Christian missionary (Dr. Verbeck, I believe) who taught them English. To these young Japanese this beloved teacher was the embodiment of Christianity. Little wonder that many of them were led to accept it.

Finally, it is as an inspirer, a leader and a guide of the native Christian worker that the great field of the missionary in Japan lies to-day. The native church is fast developing teachers, ministers and a few real leaders, but as the history of that church is limited to the last sixty years, it naturally follows that there has not been time to develop many leaders or to accumulate that store of experience which constitutes so much of the strength of the church in Western lands. Hence the call for strong spiritual men and women on the mission field in Japan—men and women who can counsel the native workers wisely, inspire them to larger duties, and take the initiative where it is lacking with the natives. Such has been the work of Verbeck, of Brown, of Harris, of Gulick, of Perin, of Cate, and many others.

In these distinctive lines of service there is a great need for strong spiritual men and women in Japan to-day. Our mission, like all others, needs those who answer to these requirements. Do you? If so we want you.

What Lack We Yet?

The Rev. Hazel I. Kirk

THE message that is burning in my heart, which I would like to have sounded like a trumpet throughout our whole Zion, is one which can be compressed into very few words. I could almost wish that I might be given a single page of the *Leader*, and privileged to inscribe upon it in letters of living fire this brief but vital appeal.

We have erected a beautiful and useful plant at Shizuoka, which redounds to our credit and adds to

Yard of the Shizuoka Kindergarten

the beauty of the city. We have as churchly and worship-inspiring a building as can be found throughout the length and breadth of the land. We have a fine school building, large and sunny and comfortable, where the little children of Nippon delight to come, morning after morning, for their kindergarten lessons; and where the young men and boys, working each day at devious tasks, are yet glad to gather evening after evening to add to their scanty education. We have done a fine piece of work in the erection of these buildings; and yet we did not have a missionary to place in charge of them, but from our all too few workers in Tokyo had to borrow one that this station might not be left without a head. Much more than is now possible could be done with our plant if we had a Japanese worker, to inaugurate playground work, such as we have at the Blackmer Home, or to use the rooms in the school building which are unused in the afternoons. There is the place and the need, but the worker!—where is she?

Midori Kindergarten at Tokyo is one bit of work in which we take just pride, though we never ask any one to inspect it without feeling ashamed that they should find it housed in such an old, worn-out and inadequate building. We have to send our teachers across the city for their training, when they might be getting it at home. The Blackmer Home is situated in a neighborhood that fairly cries aloud for community service, but just as we got started doing something along this line we had to lend a missionary to Shizuoka, and thereby not only stop this work, but also add to the already heavy burdens borne on the patient shoulders of Miss Hathaway. When Matsu Koyama returns, some of this work will be undertaken provided we have the promised building in which to do it, but much of it needs foreign supervision. We have the Japanese worker, but the foreign missionary!—where is she?

Our hearts glow at the signs of increasing interest on the part of the friends in the Homeland, as manifest by the increased contributions made this past year for the work; and especially by the enthusiasm with which the latest "son" of our Church has undertaken the project for a home for boys in Tokyo. We feel that this will supply a fine avenue for service, and will give us an opportunity with the young men, similar to that which we now have with the young women in the Blackmer Home. But a boys' home will not run itself. It must have both foreign and Japanese workers in charge, and the workers!—where are they?

Mr. Nagano has struggled along for years with little or no equipment to build up a successful mission point in the growing city of Nagoya. He is the type of man to place in charge of social service work. It is pre-eminently the work which he loves, and for which he is so well fitted that he has organized and developed a community dining-hall, where he carries on various forms of social work, though not distinctly under our banner, since we have had nothing to do with the movement. We ought to have an institutional church and kindergarten there, with a wise and sympathetic

missionary in charge, but the missionary!—where is he or she?

Friends, we shall never succeed in Japan unless we have more workers and *have them soon.* How can we be expected to accomplish *anything* with only four workers on the field after *thirty years?* We have a force inadequate for the present work, not to mention undertaking anything new! Every other mission of which I know anything has some new workers coming *every year.* One mission has twelve new missionaries coming this fall, four couples and four single women! Think of it! Others have six or seven every year, without fail. We have not had a new recruit for two years, and have lost two of those we did have, and the only prospective candidate we have will not be available for another year yet.

What lack we yet? Do you need to ask? We lack *workers,* both Japanese and foreign, but especially the latter, and it is my sincere and honest opinion that unless we get some reinforcements and get them *soon* we are only wasting our efforts here and the sooner we close up our business and go into something else the better for all concerned. More money is needed and we are glad to be getting it; new buildings are a necessity and we rejoice as they are made possible. But unless we have missionaries we shall need neither of these nor can we make use of them as we should.

Do you mean to tell me that Universalist young people are inferior or less loyal and consecrated than those of other denominations? Do you mean to say that our material is so poor and unfit that we can not get at least one young man or woman a year to come to Japan to serve the Master? I resent such an insinuation as much as you will, but facts are facts, and while other denominations have a waiting list of candidates we are frantically scouring our ranks and almost getting on our knees to beg some one to come. The world will never be saved that way. Unless our young people feel the challenge of the need, and have such a passion for service that they will offer themselves without urging, they have not the spirit to succeed in this most difficult work. Unless some of them feel the call there is something woefully lacking in our system of Christian education and it's time we found out what it is. We want the best there is. We send the cream of our young men to fight the battles of the world; shall we offer any less to the great Captain for his warfare? We can not afford the physically unfit who must return home after a year or so; we do not want those who seek adventure merely, though it is adventure of the noblest kind, nor those who desire to see the world, though they do that too; but we want and need earnest, consecrated, strong, well-educated and versatile young men and women who will feel it a high privilege to be enlisted in the greatest work that the world has to offer. And unless we can find them failure is soon to be written over our door.

"O matchless honor, all unsought,
High privilege surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
'In trust,' with Christ's own word of grace
To every soul of human race."

On Being a Missionary

Leora B. Lobdell

SOME one suggested that I write a letter to my church friends on the "Joys of a Missionary's Wife," so I will tell you frankly some of my experiences joyful and otherwise, for I can not stick to a topic and be strictly rhetorical.

People say to me: "Isn't the climate trying in Japan?" "Didn't you get terribly homesick?" "How could you stay way over there so long when there's so much to be done here at home?" And so on.

There is but one answer. The climate is exasperating. One does get desperately homesick. There is plenty to do at home. But there are many charities and volunteers for home work. This work is only begun in Japan. We need volunteers. Our Church has assumed a duty in Japan. If it had proved to be doubtful philanthropy, then common sense would lead us to drop the work. But it has proved to be philanthropy of more and more important character, so we must send more young men and women of intelligence and consecration to keep the work going and growing.

As I look back upon my experiences in Japan I am glad that I decided to go when I did. If we have sacrificed, we have gained. God does not give us hard tasks without a wonderful reward. I only wish that I were physically able to go back to Japan with my family next September on the same boat that will take our dear Mr. and Mrs. Stetson and their daughter Ruth.

Do you ever stop to think how much you love your home or business? Japan was my home, mission work was my business, next to my family, so it all grew very dear to me.

Miss Hathaway may tell you that I thought the Blackmer Home was a bit of heaven in that rainy, cold, mysterious Tokyo with its calls and cries and whistles and clattering wooden shoes. I was so homesick, and I despaired of ever doing one thing to help when I heard everybody chattering Japanese. But a bit of this language began to form the precious bond that brings people into fellowship. And then there came the ability to reach the people, to teach mothers to prepare proper food for babies who were being starved or poisoned, to help wives with simple lessons in cooking and sanitation, and to plan for evenings of clean entertainment with music and refreshments and games that would interest young men who lived miles from home in cold, cheerless, barn-like dormitories.

I have known all classes of Japanese, and I thought I loved them—not all by any means, but many individuals. Do you approve of all Americans? Of course you do not! Well, I little knew how much I loved the Japanese until my winter in California, where I studied

conditions and found how the West neglects and misrepresents the Japanese. So among my greatest joys were those of personal friendships.

Our nearest neighbor in our little home under the mountain was the daintiest, prettiest, most vivacious little Japanese woman I have ever known. Her house was two storied and had a long hall-like veranda looking toward a Japanese garden. It was like one of the gardens that Lafcadio Hearn describes so cleverly.

I loved to visit the Honorable Mistress Nobu and sit in the *roaka* (veranda). If I entered the house I must unlace my shoes, so I preferred to sit on the edge

A Typical Street Scene

of the porch with my feet in the garden. While Nobu San served tea in her tiny Satsuma cups, sponge cake of her own making, and dainty Kyoto confections more artistic than delectable, I feasted my eyes upon her charming costume and the beautiful painted paper and silk Karakami walls of the little drawing-room.

Then we would wander to the garden over the tiny stone bridges, rest a bit by the huge Osaka stone lanterns, coax the crimson and pearl gray carp up from their tiny lake to taste our sweets, and then, as if we could never get our fill of beauty, sit again in the *roaka* to watch the light and shadows from sun and mountain pines magnify the beauty of the azalea and cherry blossoms.

O Nobu San is a strong Buddhist, yet she was glad to send her beautiful daughter to my Sunday school class, and even invited us to hold our services in her home one Sunday. It may have been curiosity, but she certainly enjoyed the picture and the story and tried to learn the hymns with the class.

One dear old woman of eighty years used to come three miles from a mountain village to sell flowers in the city. She left her hut at four o'clock in the morning and trudged along with the great basket on her back. She wore rope sandals over coarse ragged old blue denim half socks, so of course her toes stuck out. But oh, that dear old wrinkled face! There are few to equal it among the old Dutch paintings. Only one or two black teeth were left in that shrunken mouth, but she smiled such a sweet crinkly smile as she stopped by my kitchen window where she expected to find me at work.

"Good morning, Honorable wife," she would say, bowing so low that I feared lest her flowers would tumble out of her basket over her head.

Then such a *hanashi* (conversation)!

If the lovely yellow chrysanthemums were 7 1-2 sen (3 3-4 cents) of course I knew that the price was too high. She declared it was too low, and then I must laugh and say: "Oh, grandmother, you are such a clever old bargainer, but your price is too high, far too high!"

Then she would demand 7 sen (3 1-2 cents), and I would offer 6 sen (3 cents), and presently she would say, "How is 6 1-2 sen (3 1-4 cents)?" and as that was a happy compromise and even a better bargain than she was expecting, she would hand over the blossoms. Smiling and bowing her thanks she would trudge away promising to come again very soon.

Can you not love my adopted people? If you doubt my experiences go and see. But you will not see these people in first class hotels or in a curio shop. That is another side of Japan.

Ninety Per Cent Increase

The Rev. Fred C. Leining

GET out your copy of the fifty-fifth Annual Report of the Board of Trustees of the General Convention. Turn to page 45 and compare the offerings to our work in Japan in the year 1920 with the figures of 1921, published in the *Universalist Leader* of Oct. 8. The study of these two reports is a further revelation that something is happening in our churches. The increase in the number of churches which made an offering is over fifty per cent. In other words, more of our churches than ever before are taking their doctrine of Universal Brotherhood seriously. Please note that from Oct. 1, 1920, to Sept. 30, 1921, 232 churches heeded Christ's missionary command. Nearly every state reports an increase in the number of givers.

In 1920, the general expense of the Mission was $12,787.65; the total receipts, including $1,042.62 income from funds, were $7,022.50. The deficit was $5,765.15. During the past year our income from invested sums was $1,172.63 and our churches gave $10,876.56. The general expense of the Mission during the year was $15,207.85; deficit, $2,158.64. The expense increased nineteen per cent and the offerings from the churches increased ninety per cent. Our churches in 1921 gave $10,876.63, the largest amount ever given for the general expenses of the Mission.

In 1919, thirteen churches gave $100 or more. In 1921, twenty-seven churches were in this class. In 1919, we had four churches giving $200 or more. During the past year the number was nine. In 1919, the only offering above $300 was that of $562. Last year we had four churches giving $300 or more. The Murray Church of Attleboro, Mass., still leads, giving in 1921 $650.

These figures are most encouraging. The budget for the Japan Mission in the ensuing year will require an income of $20,000. The Board of Foreign Missions believes that Universalists will give this amount, so that in 1922 there will be no deficit. It can be done. If our friends in other denominations raise as much for Christian interests outside the parish as they spend upon local interests, surely our churches can be just as missionary. If our churches are not yet able to do this, they can at least be tithers, giving one-tenth of their income for extension work. Our representatives in Japan are appealing for missionaries and money. They will show results if we answer their appeal.

We have done well during the past year. We have not yet reached the maximum of our giving power. The quota plan has worked splendidly. The honors go to Alabama, Connecticut, Michigan, North Carolina and Rhode Island. Four of these states exceeded their quotas. The best method is for a church to recognize the Japan Mission in the parish budget for the year. Have a definite sum as the goal. Then, every church should use the duplex or bi-pocket envelopes, so that there will be weekly offerings for missions. If the amount given in this channel is not sufficient, then call for a special offering. Missionary sermons should not be limited to one Sunday in the year. Illustrated lectures and literature have been prepared for use in the parishes. Educate and agitate for this work of international friendship and the dollars will come for actual work to be done by the Universalist Church.

Foreign Missions

The Rev. Thomas Edward Potterton, D. D., Chairman Board of Foreign Missions

THE Universalist Church honors itself most when it practises the universal in its faith, and the honor is in the service rendered to humanity. To vision anything limited is to dwarf the Church and minimize our interpretation of Christianity.

The only justification for the existence of an organization to-day is in a recognized need, and the doing of a required work.

We profess great things and it is well; we must give and live great things or it is woe.

A dynamic Church cares little for mere harangue, but demands more light and that enthusiasm manifest in pushability. The Church of Our Fathers can be the Church of the Sons to the degree that it feels the holy pangs of sacrifice and serves with the Master's good success.

Your Board of Foreign Missions has been an organism under the Trustees of the General Convention for four years. Progress has been made. There is nothing worthy pride, however. The equipment in Japan is much improved and enriched. The new plant at Shizuoka and the Missionary Home at Tokyo are additions. There is crying need for the Boys' Home at Tokyo (Wallace Cate Memorial), a new kindergarten building at the Blackmer Home and an up-to-date plant in the city of Nagoya. When these are built, there will be more needs.

We must have missionaries, and when our ranks seem to be filled, we shall need more missionaries. The past year has witnessed the largest gifts to Japan in the thirty years history of the Mission. There is no room for pride, when we remember that there are individual churches of other denominations that give more to missions than the whole Universalist Church. We are encouraged because of improvement. Our giving is journeying towards our talking. The better is coming, if we have vision, vim and the victory spirit. Opportunity calls to the Universalist Church to harness and energize the universal. The Board of Foreign Missions desires to know where *you* stand.

The Command Obeyed

The Rev. Clifford R. Stetson

FREELY ye have received, freely give. This has always seemed to me one of the greatest commands to Christian service that Jesus ever gave. Life's legacy to most men is great enough to carry with it the obligation to Christian service. To me it came to mean the ministry, and it was in direct response to this command that I began my preparation for that work.

It was in response to this command, likewise, that Mrs. Stetson and I volunteered for missionary service at Ferry Beach in 1919. It was our contribution to the Big Drive, a small enough offering when compared to the joys that were coming our way. Our home was happy, our work was worth while, our friends were many, our troubles few. With so many of the things we value most, we could hardly neglect the obligation they entail. And the feeling has been deepened a hundred-fold since then by the coming of the babe, who joins her voice with all the rest in urging us to service. We just naturally owe it to the Lord to do His work wherever He needs us most.

For us that means Japan. I can not tell how we came to know that. I heard Mr. Lobdell tell of his work when he visited Canton. I met Miss Osborn there when she came to see Miss Klein. I chummed with Weston Cate, and we talked jokingly of the time when we should be running the Japan Mission. Doubtless all these had their influence. But chiefly I think, with us both, it has been the feeling, apart from any logic or reasoning, that our work was to be there. We never figured it out by rule, or balanced the pros and cons, but we just know that the particular tasks God asks of us are to be done in the Sunrise Kingdom. And we know that, feeling as we do, any other service for us would be failure to meet the command.

Program for the Universalist Church in Japan

The Rev. Chujiro Kawabata

WITHOUT introductory words, let me tell what seems to me the program the Universalist Church should begin on in Japan. A new building for the Nagoya Church. The readers of the *Leader* must be familiar with the name of our minister in Nagoya, the Rev. N. Nagano. His successful work there has often been spoken of in this paper. He is interested in applying our Gospel to public welfare and is now known not only in his own city, but among social workers everywhere in Japan. This very able minister has only a little Japanese rented house for his church. He can not do much church work with such equipment, especially along the lines of social service that so greatly interest him. Suppose he could have a new type of modern church fitted for social work, how wonderfully he could attract men to our faith! In Japan, as well as in other countries, the interest of intelligent people is in socializing the church.

2. I name next the enlargement of the Tokyo church. How often Dr. Ayres writes me that he was disappointed when he saw our poor building there. It was built a generation ago, and was suitable for that time, but it is not what we should have now. We ought to have a more complete equipment at this our central church, our headquarters in Japan.

I have learned many new things since I came to America that we ought to do in Japan, and now that I am leaving for home to again take up my work in Tokyo I am eager to carry out these plans. But I have no means. Our Tokyo church has an auditorium that seats about 250, a dark library and two small Sunday school rooms. If we could have a Community Hall and other rooms we could so easily multiply our works.

3. I name in the third place the "Cate House." This is a very fine plan to push, to meet the needs of these students I have just spoken of. The common boarding house life is miserable. It has no comforts, is of no social or moral assistance to students, and is unreasonably expensive. The need of this Cate House has been spoken of by Dr. Ayres, and I need not take space to do more than to urge attention to what he has written about it.

4. Educational Work. Missionaries are everywhere paying more attention to educational works. This is specially needful in Japan. Our Church has no educational centers except the Blackmer Home and two kindergartens. These do such wonderful work that we all wish to see them greatly increased.

Some think that the Government is doing the educating in Japan finely, and so the Church need not do it. I think this is not right. Indeed the Government of Japan is doing very well in its form. But the government teaches no religion. Education and religion are sharply separated. Thoughtful Japanese see that society requires a spiritual power in education. The Japanese are very eager for education. Any school that has attractive characteristics easily has rather too many applicants.

I have no doubt that the Universalist Church has a wonderful educational opportunity in my country. This is one of the very best plans to make our Church strong. For this purpose I want to start one high school for boys and another for girls in Tokyo.

5. My last word in this paper is that we need new churches. We only have three at present. Our members constantly move from place to place and we lose them because they find no church where they go. The public does not know our church. We need ten more churches at least in ten important cities like Osaka, Yokohama, Hamamatsu, Okayama, Moji, Negano, Sendai and Sapporo.

Is it a big program? Well, what is a Big Faith for?

The Comrades in Japan

Ralph W. E. Hunt

THE Sunrise Kingdom of far away Japan has a lure that is compelling as one becomes acquainted with the life, customs and the spiritual capacity of the Japanese.

The Universalist Church is fortunate that it is already established in a missionary enterprise of several years standing in that Eastern nation of greatest promise. If we had not been active even to a small degree in world missions our Church would probably to-day be only a fact in past history. As it is, we have been blessed with a new and ever-deepening missionary zeal which is spreading steadily throughout our whole Church.

The Order of Universalist Comrades at the Gloucester Commemoration committed itself to the inspiring task of conducting a campaign for the raising of funds with which to build a Boys' Home in Japan. The men of America have learned the need of their younger brothers of the rising Eastern kingdom, and already, before the official launching of the campaign, substantial amounts have been pledged for the Home. We shall doubtless call it the Wallace Cate Home for Boys, in honor of one of the most consecrated missionaries of the Larger Faith, and we hope that at the time of dedication a goodly number of Universalist Comrades will make the pilgrimage to Japan, carrying in person our message of love and good-will to the new generation which is the hope of the whole Eastern world. Japan without Christianity as the dominating influence in its life is increasingly a menace to the peace of the world. But Japan with the Christian conscience as the controlling power in the consciousness of its educated and trained leaders will be a mighty power for good in fellowship with the nations of the world, working together for the bringing in of the Kingdom of Heaven.

Soon the Comrades will sound the call to arms, and may every good Universalist respond liberally to this most commendable project, a Boys' Home in Tokyo.

The Dedication of the Birthplace of Clara Barton

THE 12th of October has been widely dedicated to the memory of the discoverer of America, but October 12, 1921, will have for many people a new and added significance, because it was the day of dedication for a memorial to one of the great discoverers of spiritual America. One hundred years ago next Christmas in a typical white farmhouse in North Oxford, Mass., was born a baby girl who was much more than a Christmas gift to her

family, for in the years to come she was to take the Christmas spirit to the poor and needy, and most of all to the war-stricken of all the earth.

The Women's National Missionary Association has not only honored itself, but made us all greatly its debtor for the task it has so splendidly undertaken, and which it proposes to carry on to an even more splendid completion. Under the devoted leadership of its president, Mrs. Marietta B. Wilkins, it has purchased and restored Clara Barton's birthplace. Under the competent direction of one of Boston's best architects, Mr. Harland A. Perkins, who has long been interested in old New England and the preservation of its historic shrines, the house has carefully and painstakingly been restored to its original condition. Of course the electric lights and modern plumbing are a concession to a softer and less Spartan age than that in which the Bartons made this house their home, but apart from this there are probably few historic New England houses that will more exactly repeat their own past.

Heavy rains swept across the hills and valleys on Wednesday morning, Oct. 12, but that could not daunt the devoted enthusiasm of those whose thoughts were turning to Taft Hill, as the spot is known in local geography, and by noon more than fifty automobiles had traveled the narrow and winding road and were parked in the old orchard, where they must indeed have seemed strange visitants to any returning spirits of the original occupants of the house.

An hour was spent in examining the house and its surroundings. A remarkable collection of the jewels and decorations conferred upon Clara Barton for her wide service to humanity was on display. There was a beautiful amethyst pin, the gift of the Grand Duchess of Baden, her life-long friend, which she wore constantly during the latter years of her life. There was also a brooch, the gift of this same duchess, a smoky topaz surrounded with pearls, and a red topaz, the royal jewel, set in a gold brooch, the gift of the Empress Augusta. There was the gold Masonic emblem, which Miss Barton wore during the Civil War, and which served her in good stead during those trying years when she broke down all precedents and went to the front to nurse the soldiers. Among the medals of many descriptions were the German official Red Cross field badge, the Iron Cross conferred by the Emperor William I, the International Red Cross medal, the Turkish decoration conferred by the Sultan Abdul Hamid, the Spanish decoration, the Red Cross decoration of Belgium, the Serbian decoration, conferred by Queen Natalie, and the Russian decoration conferred by Czar Nicholas.

After the visitors had gone through the house and seen the collection, all adjourned to a beautiful orchard, where they were joined by the townsfolk and school children for the service of dedication. Mrs. Marietta B. Wilkins presided, and the service opened with an invocation by the Rev. Frederic W. Perkins, D. D., of Lynn. This was followed by singing by the Oxford school children. Mrs. Wilkins paid a beautiful tribute to Clara Barton, and pointed out that the inspiration for her great work came largely from her great faith. After Scripture reading and prayer by the Rev. Vincent E. Tomlinson, D. D., of Worcester, Mrs. Wilkins introduced the first speaker, Mrs. Stephen Butler of Northampton, grand-niece of Clara Barton. Mrs. Butler held the breathless interest of her audience, both old and young, by the gifted and intimate picture, or rather series of pictures, she gave of the childhood and early life of Clara Barton. She was followed by Miss Saidee F. Riccius, another grand-niece, who read an address of Clara Barton in which she paid heartfelt tribute to her Church and voiced her own deep loyalty to it.

A little girl in the costume which Clara Barton wore as a child dramatically and vividly recited some of the childish experiences through which the Red Cross heroine passed in early years. Miss Susan M. Andrews, Field Secretary of the Women's National Missionary Association, and who has been head of the Clara Barton Guild since its organization, described the work that had been undertaken in the restoration and preservation of the old homestead, and pledged the loyalty of the Guilds everywhere in the completion of the task.

The final speaker of the afternoon was the Rev. Harold Marshall, D. D., who outlined the plans for the future development of the Clara Barton memorial. Pointing to the great, sweeping hill in front of the house, he declared that the memorial would not justify itself until that hill was crowned with a building where definite humanitarian work would be carried on in the spirit of her whom we are all striving to honor, and that those present came to dedicate themselves quite as much as to dedicate a building. The response to an appeal for contributions to help carry on this work was instant and generous.

The exercises of the afternoon closed with a simple but impressive service of dedication between the

chairman and the people, which was as follows:

The Chairman: To the memory of a noble life, inspired by our great faith, consecrated to all high causes and heroically devoted to service,

The People: We dedicate and devote this memorial.

The Chairman: To the preservation of all visible tokens of this life, passed beyond our seeing, but now and always a living inspiration,

The People: We dedicate and devote this memorial.

The Chairman: To a growing service of need in the loving spirit of her service,

The People: We dedicate and devote this memorial.

The Papers of John Pererin

V The Kingdom of Life

AS I understand it, the Kingdom of God is the divine order of life. It is therefore the bedrock of reality for us; and a present fact which may be perceived and apprehended. We are apt overmuch to speak of it as a hope of the future, as a goal to be striven for, an ideal to be realized. But while the Kingdom is not a finished work, it is an existing fact. That we do not see it does not alter that. You remember Kipling's jingle,

> If England were what England seems,
> And not the England of our dreams,
> How quick we'd chuck her! But she ain't!

For the poet the real England is not the England of appearance, but the subcutaneous hidden England—the noble and splendid *Albion* of Blake's visions, the idealized England of Browning—out of sight and often giving itself the lie by the blindness of politicians and the perversity of narrow and greedy men, yet there all the time. So it is everywhere. Beneath the surface is the Kingdom of God, wide as the world, enduring as eternity. Its face is often whipped up into storm and fury by the winds of human passion; and it becomes a bewildering chaos as it is to-day. But beneath the surface are the unutterable depths of life, infinitely calm and moving toward some unimaginable splendor of creation and joy by the indefeasible will of the God out of whose love it first came and still comes forth. All this fuss of politics, of business, of conflict, is but the foam of the little waves that fret the placidity of the great ocean; and beneath the surface are the great inexhaustible, moving tides of life. Beyond the half-lights and half-truths of controversy, beneath the action, reaction, interaction, of passion and perverseness which sow and spread sorrow and pain among men, the Kingdom of Life standeth sure; the City of God remaineth.

To see the Kingdom of God is to find reality, that center upon which, amid all this restlessness, our spirits may rest. But it is even more. It is to become part of it, to enter into it, as Jesus said; to belong to it, to become naturalized in the unseen, to gain the franchise of God's universe. And that as a present possession. "Ye are not come," says the writer of Hebrews, "to the mount that might be touched and that burned with fire . . . but ye *are* come unto Mount Zion, to the City of the living God . . . to the general assembly of the first-born who are written in heaven"—to everything that matters and abides. Ye *are* come, notice. This is no deferred benefit; it is there we belong here and now. And having your anchor within the veil, neither storm nor tempest nor wind nor flood can avail to undo you; and the chances of time and the vicissitudes of history can not break your certainty and your peace. Where others but exist, *you have life.*

Yet you have it here—in this world of time and things. And (let me repeat) not as a potentiality but as a possession. This is no thing that you want to hurry off with, that you may possess it in peace elsewhere. It is something that makes you fall in love with life here and now. It does not send you singing:

> I'm but a stranger here,
> Heaven is my home,
> Earth's but a desert drear.

Do you remember where Bunyan says that the river of death runs through the King's country? It does not separate the King's country from this world of time—it is the King's country on both sides of it. And that is what this life does for you—it transfigures your world and it makes the wilderness blossom like a rose at your feet. The joy of life? *This* is the joy of life, this life of eternity in a world of time. To it nothing is wanting; and he who has it is the true freeman, master of all things and mastered by none.

And this Kingdom within becomes a principle of valuation and selection. It shows you the things that are worth spending your energy on, the things that minister to the increase and fulness of life. It shows you just what money is and what it is worth; it shows what true power is, where to get it and how to use it. It is like a Rontgen ray that shows the hollowness, the emptiness, the wastefulness of aims and usages, conventions and acceptances into which so many of us pour the precious stuff of life and waste it. When this vision of life came to St. Paul, it turned his whole program of life upside down. The aims he had pursued seemed turned to dung. His pedigree, his social standing, his ecclesiastical position, even his religious distinction, all vanished in a day. "What things were gain to me, those I counted loss for Christ;" and for him henceforth there was but one thing—"This one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus." And he found everything there—even life itself. "To me to live is Christ!"

> Yea, through life, death, through sorrow and through sinning,
> Christ shall suffice me for he hath sufficed;
> Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ.

And that substantially is what comes to all of us, though it be different in its outworking. Not all of us,—indeed, very few of us—have the gift and the vocation for an itinerant apostolate; yet to each of us is given both a gift and a vocation of our own. And this vision of life becomes a vision of oneself. The

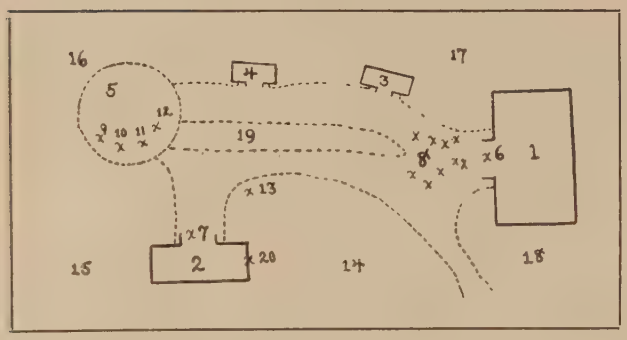
revelation of the Kingdom focuses itself into a transfiguring self-discovery. In that light, you find yourself; at last you know who you are, what you are, what you are meant to do and how you are to do it; and you will cry out in grateful surprise—"This I know, that whereas I was once blind, I now *see*."

Lord of Life, who hast ordained for us splendor and fulness of Life, forgive us that we are content to live at this poor dying rate; we grub among the roots when we might become familiar with the stars; we are deafened by the noise and tumult of the street when we might hear the music of the spheres. Out of this meanness and narrowness of life, lift us into the abounding Life of Thy Kingdom. Amen.

The Sand Table

Miss Frank Austin

THE DEN OF LIONS



1. King's palace.
2. Where Daniel lived.
3, 4. Houses.
5. Lions' den.
6. King.
7. Daniel.
8. Crowd of people.
9, 10, 11, 12. Lions.
13. Place where men hid.
14, 15, 16, 17, 18, 19. Grass, flowers, and trees.
20. Window.

WHEN you say your prayers at night who hears you? Yes, mother does, but there is some one else whom you can not see. Can you tell who that is? Yes, it is God. Now when you pray you are talking to God, our heavenly Father. God loves us and takes care of us all the time, doesn't He? And He also takes care of the little birds and the lambs and every living thing, and He is kind to everything and everybody, and we should be kind and loving, too, because we are God's children.

To-day we are going to talk about a young man by the name of Daniel. Let me hear you all repeat his name. Now all together say: "Daniel." That was splendid. Here is Daniel (point to doll Daniel), and he is far, far away from home. We all take a trip and go away from home sometimes, don't we? I wonder if any of you were ever homesick when you were away on a visit. It is not a very pleasant feeling. Daniel is alone in a strange place and he does not know any one, and sometimes he feels very lonely and wishes he was home with his people.

But Daniel loves God and he prays to God three times every day. He never forgets to pray. What did we say praying to God was? Didn't we say it was talking to God, who is our heavenly Father? God was Daniel's heavenly Father, too. When Daniel talks to God he goes to his room and opens the window and looks in the direction of his home. Let us watch Daniel go to his room where he is living and see him go to the window to talk to God. (Move Daniel doll into home and near to the window.) Do you think God listens to Daniel? Yes, He does. God listens to us all if we will talk to Him. Daniel is lots happier after he has talked with God, because he feels that God understands how he longs to be back home again.

In the same town there is a king, and he is very proud of himself because he is king. He is so proud of being king that he is mean to other folks. Now that is not the right way to feel. None of us should be proud, because it is likely to make us act meanly toward others. And I hope that none of these little girls and boys are proud that way. It is very hard to love a proud person, and I know you all want to be loved by your parents and friends, don't you?

Now, what do you suppose this king (point to king doll) wanted the people to do because he was the king? Why, he told them that for thirty days—now thirty days is a long time, a whole month—no one should pray to God, but they must pray to him, the king. You see how proud he was. He wanted to take God's place. Here we see him in the doorway (point to king doll in the doorway), and he is telling the people that they must pray to him. (Point to people.) Here comes Daniel (move doll Daniel from home up the road towards the crowd of people) to hear what the king is saying, and the king was telling them that if any one dares to pray to God he will have him put in the den with the lions.

That was not a pleasant thing to hear, was it? When Daniel heard what the king said he felt sorry, because he loved God and he knew he must pray to Him and not to the king. He did not want to be put in the den of lions, but he was going to pray or talk to God just the same. He was not going back on God, even if he was put in the den of lions.

Daniel is going home now (move doll back to house), and see these three men follow him and hide to watch him. (Move three dolls and hide them near Daniel's house, also move other dolls to other houses.) Now isn't that a mean thing for them to do? But you see they were working for a proud, mean king.

Now Daniel is going into his room. (Move Daniel doll to the window.) What do you suppose he is going to do? You see he is looking out of the window. And he is praying or talking to God just as he has always done. That takes some courage. But Daniel believes God is greater than any king. What do you think these other men are going to do? They know Daniel is talking to God and they are going to the king to tell him what Daniel is doing. (Move

the three dolls back to the king's house.) Here they are telling the king about Daniel and that he should be thrown into the lions' den. I do not believe these men are happy because they are telling the king about Daniel, do you? Nobody can be happy when they do mean things.

Now the king is very sorry to hear this, because he really loves Daniel, and he is going to send one of the men after Daniel and bring him back with him. (Move one doll to where Daniel lives and have them come to the king. Select two children to do this.) Now Daniel has come with the men to see what the king wants of him, and the king is asking him why he prayed to God when he had given orders that every one should pray to him for thirty days, and he also is telling Daniel that he does not want to put him in the den of lions, but that he will have to do so because he said he would do so with any one who would not pray to him. But Daniel tells the king he can pray only to God.

What do you suppose is going to happen now? Yes, Daniel is going to be put into the den of lions. (Move Daniel doll and two other dolls down the road to den and place Daniel doll in with the lions.) Now just think what that would be like to be put where the lions are looking at you. How many of you have ever seen a lion? Where do we see them sometimes? Yes, in a circus parade. They frighten us a little, don't they? And we are glad that they are in strong iron cages where they can not get out and walk around the streets.

Just think how Daniel feels. What do you suppose Daniel is going to do? He is going to talk to God, because he loves God and he knows God loves him, so he asks God to take care of him right now when he is in danger. And God will take care of Daniel.

Now we will call it the next morning. Daniel has been in there with the lions all night. See, the king is coming down to the den to see if the lions have killed Daniel. (Move king doll down to den.) He looks in, and calls to Daniel. And, just think, Daniel answers him back! Daniel tells the king that he is alive and all right. Well, the king is so surprised when he hears Daniel's voice! You see he expected the lions to kill Daniel, because the king didn't believe in God.

Now who took care of Daniel? God did, didn't He? The king had never prayed to Daniel's God at all. Some people pray to idols that are made of wood or stone, but that is not praying to God or knowing that you can talk with your heavenly Father. Now Daniel tells the king that God, his heavenly Father, closed the lions' mouths. So the king learns that Daniel's God is the only God, and he tells Daniel to come out of the den. (Move Daniel doll out of den to where the king doll stands.) Then he tells Daniel that he, the king, and all his people are going to worship Daniel's God and not the idols they have been worshiping before. You see Daniel was brave because he loved God and knew that God would take care of him. Now God will take care of us just as He did of Daniel, if we love Him and trust Him and talk to Him as Daniel did.

If we don't go back on God, He won't go back on us. If we are brave and do what we know is right we win out even in spite of kings or other bad men. They may seem to have power for a little while. They may even make it very hard for us for a while, just as Daniel was put in the lions' den, but if we stand by God and are true to Him, He will help us to win.

If we don't go back on God, He won't go back on us.

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PARABLES OF SAFED THE SAGE

The Parable of the Pine Tree and the Matches

I JOURNEYED, and I came into a great Forest of Tall Pine Trees. And men were at work cutting them down. And not far away was a Sawmill that sawed them into Lumber.

And they sawed down a Great Pine, and it fell with a mighty Shout that woke the echoes of the Forest.

And I said, I am a lover of trees, and I could almost as easily murder my father as cut down a tree so fine and tall as that. Yet I know that it must be done; and it may be that yonder tree will be cut into lumber for a Temple of Worship, or a Hall of Justice, or an Happy Home.

And the Foreman spake unto me, saying, This tree will be cut up for the making of Matches.

And I said, Thou mightest make Matches out of the chips and splinters of it, but the tree itself would make matches enough to set the world on fire.

And he said, All the Lumber which thou seest at the mill, and all the saw-logs that are beside the mill, and all the trees that these men are cutting, yea, and every tree in this vast Forest is for the making of Matches.

Then was I sad to think of those monarchs of the Forest casting down their crowns and tumbling from their thrones to light the cigarettes of fools.

But I considered that there be other and more honourable uses of Matches, and that so great a tree would not give its life without serving many noble purposes. For it would light the evening lamp in many a home, and kindle a glow on many an hearthstone, and set ablaze the fires of Industry and Productive Toil.

And I began to think less unkindly of this match business.

And I thought of my own life and of the lives of other men, into how many splinters they are divided. And I said within myself that I had never been able to make of my life one single, solid, undivided contribution to any heroic achievement, but that it had been cut up into matchwood and kindling by the exigencies of the daily demands.

Yea, what is this Parable but a Splinter, with the end dipped a little space into the Personality of him who writeth it, that peradventure it may kindle a Kindred glow in the heart of some one else who hath seemed to himself to fritter away his life in trivial duties, with no opportunity for Conspicuous and Heroick Deeds?

Now this is my message unto all such:

If thou hast lighted the lamp of hope in the humblest life; if thou hast put a torch into the hand of a child that he might walk aright down the path of temptation; if thou hast set in the window of thine

own soul where it is visible unto men a candle lighted by a spark of thine own conviction or experience so that thereby any life hath been guided aright; if thou hast kindled anew the flame of love upon the hearth of any cold and troubled home; if thou hast warmed the milk of human kindness in the cup of any human being, then thank God that He hath permitted thee and thy life to be cut up into Matches.

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NEW YORK CONVENTION

The Rev. G. D. Walker, D. D.

The ninety-sixth annual session of the New York State Convention of Universalists held Oct. 4, 5, 6, in the First Universalist Church, Rochester, marked a long step forward in the advancement of Universalism in the Empire State. It was probably the largest convention in twenty-five years.

The first session was called to order Oct. 4 by the president, the Rev. Harry Westbrook Reed, D. D. A welcome was extended to the Rochester church by the pastor, the Rev. W. W. Rose, and to the city by the Rev. Orlo J. Price, D. D., secretary of the Federated Churches of Rochester. Dr. Reed responded in behalf of the Convention. The Rev. Henry R. Rose, D. D., gave a lecture on the "Evening Service Problem."

Wednesday morning, Oct. 5, there was held a union session of the various auxiliary bodies of the Convention, presided over by a layman, Fay C. Parsons. Miss Helene Ulrich spoke for the Y. P. C. U., Mrs. Marietta B. Wilkins for the Women's Missionary Society, Miss Maude King for the Woman's Aid and Dr. George E. Huntley for the Sunday School Association.

Wednesday evening the annual banquet was served in the church parlors. Mr. Raymond Arnot of Rochester acted as toastmaster. The responses were by Louis Annin Ames, the Rev. Clinton A. Moulton, the Rev. A. E. Bartlett, D. D., and the Rev. G. Delbert Walker, D. D.

The business session of the Convention convened at nine a. m. Oct. 6. After the opening religious service the report of the nominating committee was read. Then followed the Executive Board's report and the report from the treasurer, Lynn S. Randall. This report showed a very gratifying increase in the Conventions funds. Rev. C. A. Moulton read the report of the Fellowship Committee and the Superintendent's report was read.

The business session adjourned at 10.45. After a preliminary service of song and worship the Rev. L. C. Nichols of Utica preached the occasional sermon on "Obligations and Opportunities of Liberal Christianity." Communion was administered by the Rev. W. W. Rose, assisted by the Rev. L. C. Nichols. The offering for the Relief and Pension Fund was nearly$600.

The afternoon session was devoted to business. The following was adopted following the report of the Committee on Official Reports:

(1) General commendation of the work of the Executive Board and the State Superintendent with special notice of what has been done at Binghamton and Lockport. (2) Praise for the Convention's treasurer and commendation of the Conventions finances. (3) Directing that more urgent work be done in securing candidates for the ministry. (4) Suggesting that funds be raised for better support of our Theological School. (5) Suggesting that the ministers devote one day each year to a ministers' institute on the day preceding the opening of the Convention. (6) Recommending that the churches of the Convention raise their share in support of the Japan Mission. (7) Commending the work now being done by the State Superintendent in raising a sum of $250,000 for a pension fund and suggesting that this fund be known as "The Relief and Pension Fund of the New York State Convention of Universalists." (8) Recommending that the quotas for the state be revised. (9) Urging the necessity of continuing the good work started by the Murray Crusade. (10) Suggesting that the Convention select some one rural church and conduct a vigorous campaign there. The committee on necrology reported that no minister of the Convention had died during the past year, but fitting note was taken of the passing of the Rev. Charles E. Bingham and the Rev. Phoebe Hanaford.

Resolutions were passed, commending the Woman's Missionary Society in purchasing the birthplace of Clara Barton and urging contributions for that cause; commending the raising of the $250,000 Pension Fund; congratulating the various state auxiliary societies for the fine progress which they are making; extending the greetings of the Convention to the State Convention of the Woman's Christian Temperance Union; favoring disarmament.

Dr. Franklin L. Campbell of the Near East Relief spoke on what is being done in Armenia. A resolution was passed endorsing the work of the Near East Relief. The Rev. Nelson L. Lobdell spoke of our work in Japan and the Rev. Harold Marshall, D. D., presented the interests of the Universalist Publishing House.

The following officers were elected: President, Rev. Harry W. Reed, D. D.; vice-president, Hon. Abram Zoller; secretary, Rev. G. Delbert Walker, D. D.; treasurer, Lynn S. Randall; trustees, Rev. John Sayles, Louis A. Ames; Fellowship Committee, Rev. C. A. Moulton, Rev. Charles Kramer, Rev. Harry M. Cary, George W. Bowers, Fred B. Chapin; trustees Clinton Liberal Institute, Rev. J. M. Atwood, D. D., Rev. B. B. Fairchild, Francis Perkins, Thomas H. Appleby. Preacher of occasional sermon, Rev. William W. Rose.

The evening session was addressed by the Rev. John S. Lowe, D. D., and the Rev. F. W. Betts, D. D. The attendance at this session was large.

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NEW HAMPSHIRE STATE CONVENTION

The Rev. Asa Mayo Bradley

The eighty-ninth annual session of the New Hampshire State Convention met with our church at Nashua, Sept. 28 to 29, with a goodly representation of ministers and laymen. The Rev. F. W. Whippen not being present owing to illness, Mrs. Mary D. Randall acted as secretary *pro tem.*

The Rev. C. B. Etsler of Claremont preached a strong sermon fittingly opening the way for the communion administered by Rev. W. H. Morrison, D. D., and the Rev. A. S. Yantis. The Rev. Lee S. McCollester, D. D., gave an interesting address, "Memorials in Universalism."

On the evening of the 28th, following devotions led by the Rev. Alven M. Smith, there were two addresses: "The Abiding Presence of the Christ," by the Rev. William Porter Niles, rector of the Church of the Good Shepherd, Nashua, and "How the Church Can Help Our Times," by the Rev. Vincent E. Tomlinson, D. D., of Worcester, Mass.

Session of the 29th opened with devotions led by the Rev. Henry A. Parkhurst, followed by discussion, "The Problem of the Universalist Church in New Hampshire," opened by the Rev. H. H. Niles. The report of the Secretary and Superintendent, the Rev. Frank Whippen, was an illuminating history of the year's work. Among other matters of imterest noted in it were the selling of the unused church building in Henniker and funding the proceeds and the increasing of the Permanent Fund of the Convention $1,000 by the gift of Miss Abigail Bartlett of East Deering, N. H., the fund to be known as the Abigail Bartlett Fund.

The treasurer's report contained the transactions of D. W. Perry, deceased, and his successor, Robert N. French, appointed by the Executive Board to fill out the unexpired term. The report shows trust funds, $3600, and permanent fund, $26,001.45.

The Committee on Fellowship reported twelve active and six inactive ministers on its roll.

Officers were elected as follows: President, Hon. Hosea W. Parker; vice-president, Robert L. Whitney; secretary, Rev. Asa M. Bradley; treasurer, Robert N. French; trustee for three years, H. E. Metcalf; auditor, Captain J. H. Hunt. Committee on Fellowship, Rev. C. B. Etsler, Rev. G. W. Sias, Henry A. Stearns, Rev. Frank W. Whippen, Fred S. Leonard. Preacher

of occasional sermon, Rev. F. L. Payson; alternate, Rev. G. W. Sias. Place for next annual meeting, Concord.

Rev. Frank W. Whippen, for many years the efficient secretary and superintendent, absent because of ill health, declined re-election.

Resolutions were adopted thanking the entertaining parish and pastor and the speakers; expressing sorrow for the passing of Daniel W. Perry, for many years the treasurer of the Convention, the Rev. S. H. McCollester, D. D., senior minister in fellowship, and for a long series of years on the executive board, and the Rev. Walter Dole, D. D.; expressing appreciation for the loyal and devoted services of the retiring secretary, Rev. Frank W. Whippen, and expressing hope for the success of the Conference on the Limitation of Armament.

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THE SUNDAY SCHOOL LESSON

James W. Vallentyne

NOVEMBER 6—PAUL AT JERUSALEM

Courtesy

James was chief pastor or bishop at Jerusalem. Some say Jesus appointed him to the place, while others say that his brother apostles assigned him there. At any rate he was pastor there, and the first day Paul was in town he went up to call on James.

This was courtesy. We call it professional courtesy. The doctor does it. The teacher does it. The minister does it. That is, they do if they are cultivated people.

Paul knew that he ought not to go into the parish of a brother minister without calling upon that minister the very first day he was there. Paul was a man of culture.

Church Unity

To get the meaning of this conference at Jerusalem we must remember that the new church was being made up of folks and groups of very different training. They saw the new way from quite opposite points of view. This means that they really did not see the same thing.

In coming into a new way the first experience one meets is that of adjustment. That means leaving off and taking on.

Some of these new Christians were Jews, and had been trained in Jewish law and in the Jewish understanding that obedience to law was the only way of winning the favor of God. These laws covered the minutest phases of conduct.

Others of these new Christians were Gentiles or pagans, and had been accustomed to many superstitions and to very fantastic conceptions of God. (They had many gods.) They had been accustomed to social and ethical standards that were very foreign to Christian ideals.

These groups really needed to be given a thorough education in the fundamentals of a spiritual religion and life. True, they never got it, and the Church has suffered ever since as a consequence.

Paul's great object in this visit was to bring these two groups together on some kind of common platform. He wanted to help the Jewish Christians to see that law as they saw it played a small part in Christian character. He wanted to help the Gentile Christians to see that life and conduct were really of the spirit, and that any life satisfactory to the Infinite Spirit must at least be white. He wanted to teach them both the great virtue of charity, and help them to exercise it toward each other.

In other words, Paul found that the two wings of the new movement were not seeing or going in the same direction. They were contending for different courses and with some feeling against each other. He came to headquarters to save the movement from splitting in two. Many splits have since come.

It is not easy for folks to see just alike at any time. The difficulty is greater when the individuals or groups have quite different history behind them. It is also greater when distances intervene, because local influences tend naturally toward peculiarity and separation from the rest.

Constant communication, the passing back and forth of superintendents, and frequent meeting together in conventions, are all very important. Unless these are faithfully maintained differences and separations will surely follow, and there can be no national denomination. Take these things out of our national life and our forty-eight states will not long continue the Union.

All the money we spend on traveling superintendents and secretaries and upon conventions is well spent, because by these means all elements and peculiarities are brought to a common melting pot from which a good deal of homogeneity is produced.

The time is at hand when all our denominations ought to meet in one assembly, where the issues of life might be poured together and each group required to defend its peculiarity in the presence of all.

Christians, Bigots, Plain Fools and Other Folks

People are the most interesting creatures in the world. There are a lot of them and no two are alike. They are an important part of the greatest study any man ever pursued. That study is life.

Good people are the best creatures in this world and I think likely the best in the universe. They are so rich and so luxurious in every relationship that they make us think of the Good Father whose children we all are.

As for bad people, I do not know whether there are any. If there are I am sure of two or three things about them. I am sure that the author of all life whose nature the laws of life express does not want them to be bad. I am sure that there is no reward for being bad. I am firmly convinced by my observation and experience that folks are not bad because they want to be but because they do not know enough to be what they ought to be.

Three kinds of folks, yes, four, take part in this drama:

1. Christians. Gentlemen. These are men whose outlook on life takes motive, freedom, character and human brotherhood into account. Jesus made no mistake when he said that this type was the light of the world and the salt of the earth. The man who seeks only the good for himself and wants every other man to have as much of it as he has is both light and salt.

2. Bigots. Anybody who gets only one set of ideas for a lifetime is of little value, but when he sets out on the theory that this set was made by God and all others are born of the devil, and, further, that he, this anybody, is ordained of God to be a missionary and martyr to put the world right on this matter, then this man becomes a menace and a hazard.

Loyalty is a great virtue, but the loyalist must be informed concerning the persons and values he espouses.

3. Plain Fools. The man who joins a movement either for construction or destruction ought to know what he is joining and why. The mob that assaulted Paul knew neither.

This incident provides very strong arguments against a man's acting either in ignorance or excitement or both.

The man who proceeds to commit violence without good reason well grounded in fact and without a good program of the results to be attained is a fool. There are some who have never been in Jerusalem.

The history of mobs is such as to convince men that nearly every mob acts in ignorance, in passion and without cause against their victim. Nothing is so uniformly wrong as a mob. The fool is never so simon-pure as in the mob.

4. Other Folks. The soldiers may have been very common and colorless men, but they at least acted wisely and to the advantage of every one there. There are worse conditions than that of being just common.

The High Road

The man of quality must be a disciple of freedom, of intelligence and of brotherhood. Every man should have his full measure of all these. Bigotry, ignorance and hate are arch enemies of quality. They are all destroyed by education. The watchword of the Church must be *education*. The world must have the education that will set every man free, that will break the spell of ignorance at every hearth and that will bring love into every life. Thus will humanity be saved.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

OLD MISFORTUNE

Old Misfortune with a frown
Knocked my playhouses all down:
Old Bad Luck came slinking then,
Would not let me build again.

I was wretched all the day
Till an angel came my way,
Whispering into my ear:
"God is good, friend. Have no fear."

So I set myself to raise
All those ruins into place,
Making them appear as well
As they did before they fell.

As I worked, remembering
To be glad of everything,
Good luck—bad luck—what you will;
God watches, and is merciful.

Now my houses are again
Bright and comely, spick-and-span,
All because I understood
God is merciful and good.

Robert Macdonald.

WHILE THEY ARE SO YOUNG

The Rev. A. Gertrude Earle

ONCE upon a time, a young teacher of English in a Massachusetts high school arranged for the exchange of letters between her own pupils and those of one of her college classmates, teaching in the Doshisha University at Kyoto, Japan. Among the girls who thus came to know each other were Jennie Brown and O Hiro San. The two girls exchanged photographs and their girlish experiences, the American girl finding herself constantly challenged to larger attainments, both by her Japanese friend's English and penmanship and by her interest in questions of morality and human progress. Not only Jennie herself, but Jennie's circle of friends was thus challenged. Presently, quite a group of people knew the story of the founding of the Doshisha University, and the life of Joseph Neesima, and what the great Christian school is doing for the youth of Japan. Jennie shared her letters with her church friends, and more than once Hiro's letters formed a part of a missionary program at Sunday school.

By and by, a business friend of Jennie's father went to Japan, sought out O Hiro San, now a teacher herself, thus strengthening the bond between the two girls. Jennie could not eat her dinner the day the first letter came from papa's friend, describing Hiro as she looked to American eyes. Still greater was her excitement when her father's friend reached home and came to tell her about the beautiful and accomplished girl he had met.

As a part of the missionary program of Jennie's Sunday school, the Beginners' Department in which Jennie was a teacher made a scrapbook to send to the Midori Kindergarten. Jennie wrote Hiro about it, and when Hiro replied, her letter contained these significant words: "It brought the tears to my eyes to read about the book your little children made. They are learning to love us, while they are so young."

That is what the Sunday school is trying to do for the Japan Mission—teaching our children to love the Japanese people "while they are so young." It is an easy task then, before prejudice and false patriotism have done their evil work. There are countless ways by which children may be taught a real interest in the Japanese people, and about every child so taught gathers the circle of friends sharing all the young interests and enthusiasms, even as Jennie's father and mother, uncles and aunts, and even father's business friend, shared her romantic interest in O Hiro San.

From our Sunday schools there are coming increasing gifts for the Japan Mission. But of far greater value is the fact that in our Sunday schools is growing up a generation of girls and boys, to whom the Japanese people are not aliens and strangers, but their very real friends with whom they wish to share all the good things they possess. By and by, we shall not have to argue about the Japanese Mission, for our Church will be made up of men and women who have never known a time when they were not interested in Japan.

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SOME THINGS WE KNOW ABOUT A BEAUTIFUL COUNTRY

A dialogue for Sunday schools to use on Japan Day. The leader should stand before the school. Those giving the answers should rise in their places with the air of impromptu replies. The parts should be so well memorized that they may be given with animation as if a real conversation were taking place.

Leader: I know a country where you begin to read a book at the back instead of the front; where there are half as many people as in our country, and only as much land as in the state of California. Who knows what country I mean?

First Pupil: It must be Japan.

Leader: Who knows something else interesting about Japan?

Second Pupil: It is called the Sunrise Kingdom.

Third Pupil: The most wonderful things in Japan are Fujiyama, the snowcapped mountain; the trees of Nikko; the Inland Sea; and the beautiful cherry, plum, and wistaria blossoms.

Fourth Pupil: In 1850, Japan was two hundred years behind the times. To-day it is in advance of all Eastern nations, and in some ways has caught up with Western nations.

Leader: Once upon a time in this country lived a young nobleman who took more than one flogging rather than give up the study of Dutch, which was to give him a larger knowledge; who persisted in reading

a book in the Chinese language although the penalty was death; who succeeded in leaving Japan in disguise but was at every moment in peril of his life; who sold his dearest possession, a sword, to buy a Bible; who learned English in the face of the greatest difficulties; who discovered from reading "Robinson Crusoe" how to pray; and whose prayer was, "Please let me reach my great aim." What was his great aim? Did he reach it? How did he get the name by which he is best known?

Fifth Pupil: I know the nobleman of whom you speak, and I can answer your questions. His great aim was to reach a Christian country where he could learn more of the God who made heaven and earth, of whom he had read in the first verse of the Bible. He came to America as a common sailor and the other sailors called him Jo. He was befriended by a kind American named Alpheus Hardy, and so he came to be called Joseph Hardy Neesima. After a good education in America, received through the kindness of Mr. Hardy, Joseph Neesima returned to his own country to found a Christian college, called the Doshisha.

Sixth Pupil: Are the lives of people in Japan who want to know about the world in danger now?

Leader: O, no, Japan is eager for knowledge and helps all her people to get it.

Seventh Pupil: What has made such a change in Japan?

Leader: Getting acquainted with other nations. One way this has come about is through the work of the missionaries. I know a missionary who was one of the first to go into Japan. He went from America but he could speak the Dutch language. When he arrived in Japan, he soon learned about some people who were already studying the Bible and wished to be helped to understand it. Can any one tell who this missionary was, and how these people had found the Bible?

Eighth Pupil: The missionary was Guido Verbeck. The people lived in Nagasaki, where the Dutch had been allowed to trade, and where a man named Murata had found a Dutch Bible floating in the harbor. He could not read it, but he sent to China to get a Bible he could read. He and his friends were the first Christians baptized by Mr. Verbeck.

Leader: The Baptist Sunday schools of America have a little steamer which sails about among the islands of Japan, carrying the news of Jesus Christ. Have Universalist Sunday schools any messenger in Japan carrying this good news?

Ninth Pupil: O, yes, the Rev. Hazel Kirk, who lives in Shizuoka. She tells the good news to all the people who come to her beautiful church and to the little children in the kindergarten. We know all about her because every year we send some money for her salary. But I think Universalist Sunday schools ought to have more than one messenger in Japan.

* * *

OVER THE HILL

Over the hill just a little way,
  Over the hill, and far
To the Radiant Light which holds its place,
  More steadfast than any star.

With a Faith that the dawn may not rival,
  And a Love that is firm and deep,
Over the crest of the earth's round lap,
  Into the arms of sleep.

Over the hill, just a little way,
  Into that Heart of Light—
For only God planned an awakening,
  As morning after the night.

Floyd Meredith.

First Class to Graduate from the Shizuoka Kindergarten

Young People's Christian Union

DIRECTOR'S DATES

Nov. 2, Hamburg, Fla.

Nov. 4-6, Florida Convention, De Funiak Springs.

Nov. 7, Pensacola, Fla.

Nov. 8, Brewton, Ala.

Nov. 9, Chapman, Ala.

Nov. 10, Camp Hill, Ala.

Nov. 25-26, New York Y. P. C. U. Convention, Oneonta.

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IT ALL DEPENDS

William Jennings Bryan, Apostle of the Backward Look in things religious, whose eloquence kept the so-called "evangelical test" in the constitution of the Young Men's Christian Association a few years ago, would doubtless have been inexpressibly shocked could he have looked into the Y. M. C. A. building at Little Falls, N. Y., on the evening of Oct. 10, and seen most of the building given over to the Young People's Christian Union of the Universalist Church, for a supper, sing and dance. It was the get-together of the Union at the beginning of the season of its active work. There are some places, like Little Falls and Muncie, where Universalists are welcome in the Association, not only to use its facilities on the same terms as others, but to participate in its councils and its control. It all depends upon the local Association, which is evidently in no way penalized by the International if it hobnobs with heretics, and allows its gymnasium to be used as a dance hall.

Do It Together

There has been a Y. P. C. U. organization at Little Falls for some months, and a Junior Union for a considerably longer time, but neither has been closely allied with the State and National organizations. They have felt the weakness of this isolation, and are planning to send a delegation to the State Y. P. C. U. Convention at Oneonta, Nov. 25-27. It is being repeatedly demonstrated in the Y. P. C. U., as it is in the Sunday schools and women's work in the Church, that the fellowship which the denominational organizations afford lends strength and meaning and permanence to the local work, out of all proportion to what it costs to co-operate.

Over a hundred young people, including the Juniors, and fifteen or twenty of the "young married folks," which means any one between eighteen and fifty or thereabouts, attended this meeting. There is promise of added strength to the State and National Unions when Little Falls really gets under way, for although it is a city of only twelve thousand, it can have one of the largest Unions in the denomination.

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FALLING IN LOVE

As I have journeyed around the country, visiting in many places, I have had opportunity to get acquainted with many kinds of churches, and with some of them I have fallen in love. I can not tell why. This is an emotion which, whether aroused by a church or an individual, can not easily be laid upon the psychological dissecting table, classified and explained.

Norwalk, Ohio, is one of these churches. I am always glad when there is reason for revisiting it. It is a small church, unable to have a minister for more than half time, but it is a church in which there is a real home atmosphere and spirit. I am inclined to think that this is the attractive quality to me. It seems to be the only thing that the churches I have fallen in love with have in common. And if this happens to a traveler who has opportunity to become, perhaps, something of a connoisseur in churches, why may it not be the determining factor in attracting to a church home those who have tried all the churches of a community and finally fallen in love with one?

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SEEING THE MULTITUDE

Down in Kentucky, at the State Convention, I preached on Saturday evening, Oct. 15, to a congregation of 175 people, all who could possibly crowd into the little country church at Fruit Hill. The next morning the Southern Superintendent preached to a congregation of equal size. Several states have as many in attendance at their conventions, but this is in a state where we have less than five hundred members, all told. The fact that there is only one minister in the state at present, to minister to nine churches and mission points, so that no church has as frequent services as its members wish, has something to do with it, no doubt. But whatever the reason, there can be no doubt that the people are eager to come, so that there is not room enough to accommodate them. This is an experience continually repeated in our country churches in the South. People are eager to hear the message of the Universalist Church.

Of course there are other motives that enter in, just as they do elsewhere. In the rural communities of the South, the church is almost the only social center. Doubtless the two congregations mentioned were increased in size by something more than a desire to hear two Universalist ministers from other states. On Sunday there was dinner for every one who came—the kind of a dinner, both as to quantity and quality, that can be found nowhere north of the Ohio and Potomac Rivers. The Convention program was so arranged that Frank Bishop always preached before dinner, so there was nothing to restrain him when the meal was served, but I had to preach afterward.

Religion and Politics

The congregation on Saturday night was greatly increased because after our service, which closed about eight o'clock, there was a political gathering in the same building, for the county campaign was in full swing. The song service which opened the service of worship was announced to begin at 7 o'clock, but soon after 6.30 every seat in the church was filled, and we began the service at 6.45. I wondered what would happen in one of our Northern churches if it became necessary to start fifteen minutes ahead of time for an ordinary preaching service because every one who could possibly get in was in the building. And there were many outside who could not get in.

Here was a mingling of religion and politics, which was probably good for both. It would help to translate religion into terms of ordinary daily life and it ought to help to free politics from some of the bitterness and falsifying that sometimes characterize it. Fruit Hill is located in Christian County. Perhaps this mingling of religion and politics will help it to live up to its name.

Stanley Manning,
Director of Young People's Week.
Detroit, Mich., Oct. 18.

For the Quiet Hour

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.

Edwin Markham.

Doing God's will is the way to know God. And the moment we take God's way, we find ourselves in His company. When we rest on Him, we find His strong arm bearing us up. And thus we are sure of Him. Experience of His love and the help and peace it brings is its final and irrefragable evidence.

David Smith.

As the sovereign power of drawing good out of evil resides in God, and argues His primitive goodness, so He teacheth His own children some faculty this way, that they may resemble Him in it. He teacheth them to draw sweetness out of their bitterest afflictions, and increase of inward peace from their outward troubles.

Robert Leighton.

The valley of the shadow has its own assurances of God's presence. It is not for nothing that thou art kept back by the rod from wantonness, and held in time of weakness by the staff of the sustainer and deliver. In some of the aspects of His grace God is not known except by him who has walked with him in the night.

R. Edwardson.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

NEW YORK STATE C. B. G.

Annual Report

The past year has been successful and profitable for the Guilds. They have welcomed a new state chairman, giving her their closest co-operation, and also have been very prompt with their correspondence. They have broadened their activities more than ever before, not only giving their strength and energy to all church movements, but also taking a vital interest and lending their support to foreign as well as local missionary affairs.

We are proud to welcome three new Guilds. The Watertown church had a splendid, enthusiastic, unorganized Sunday school class of high school girls, longing to be of some value and service, but they did not know how to proceed to give the best they had. So they investigated various kinds of clubs, finding that the C. B. G. was exactly what they wanted, providing them with a definite object for which to work, giving them ideals, opening to them a new vision of missionary efforts throughout the world, and finally providing them with a feeling of comradeship and love for all fellow men, a feeling which ensues from close co-operation and affiliation with many organizations, working towards the same goal.

Then there was, in the Middleport church, another Sunday school class of little girls with the same unfulfilled desire like their Watertown sisters, so they found that the C. B. G. fulfilled their needs.

And Newark organized a Guild to hold its young people. We all should congratulate that brave little church, for it has been practically closed for some years, yet by hard work on the part of a small band of women the young folks have been kept interested in the welfare of their church.

The Universalist Publishing House and Miss Susan Andrews, our national director, have been most helpful in supplying literature. The programs and hints for the study books have been most useful. The "Lamp-Lighters," "Jack of all Trades," and "Crusade of Compassion" have been the most popular. A number of mission plays have been presented with profitable results.

The programs followed by the Guilds have been most interesting and decidedly worth-while. The girls have provided their local hospitals with surgical dressings, carried flowers to the sick, made scrapbooks for the Midori kindergarten. Many have sent contributions to the Near East, while others are supporting Armenian orphans. Aprons and caps with the C. B. G. insignia have been made to be worn by the girls when they serve at church suppers. Incidentally they have many good times. They also conduct their own meetings, writing papers, giving short talks, material found in the text books. Indeed an onlooker would say that a C. B. G. meeting was a Junior Missionary Society, for it so closely follows the work of the older organization.

There are ten Guilds in New York state, each working for a marked increase in membership and achievements. We may feel sure that this may be brought about if they work as thoroughly and efficiently in the coming year as they have in the past.

Mildred Hunting,
New York State Chairman.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

RALLY DAY A GRAND SUCCESS

Here is the snappy report from Muncie, Indiana:

"Largest attendance for several months. New superintendent installed by pastor. Made a splendid speech of acceptance and closed with a beautiful prayer. Supervisor announced that we now have eighteen classes instead of thirteen and that five new classrooms have been added, one by taking three rooms in the parsonage and two by arranging wires and curtains to partition the church dining-room. New plans in prospect are: Cross and Crown attendance plan, banner for class having best church attendance in each month, and honor roll for members having perfect attendance for one year. We are in line on the standards of efficiency and now have superintendents of missions, temperance, and birthdays.

"Weekly teachers meetings will be held and in part will supplement teacher-training course.

"We had a 'demonstration' consisting of a line-up of the twenty-two teachers and officers and after reminding school that all these were devoting themselves to the school asked for a 'square deal' upon the part of the school: study of lesson, maintaining of order, etc., etc."

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NEW YORK ELECTS

Like many of our other states New York has recently selected the Board that is to bring success to its Association during the coming year. Here are the officers elected at the Rochester Convention:

President, Mr. Ove C. Sparre, New York; vice-president, Rev. L. C. Nichols, Utica; secretary, Miss Leah C. Wheeler, Holcomb; treasurer, Miss Clara A. King, Syracuse; trustees, Mr. Henry A. Niven, Rochester, Mrs. Grace A. Bates, Watertown, and Miss Harriet Druley, Canton.

This Board is made up of workers tried and true who will give of their best, that best being very good indeed.

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A PLAN THAT SUCCEEDS

From a school that is trying to do things: "We lay down rules for the teachers and ask them to live up to them. Rule 1. Come to Sunday school prepared. 2. Notify assistant when absent. 3. See that the assistant has the book in time to prepare her lesson. Every child must have a message ready for him."

* *

INSTALLATION IN A LARGE SCHOOL

"We used your installation service last Sunday. All pronounced it great. Right after the prayer we inserted an address of welcome by a Junior and just before the consecration hymn the pastor spoke briefly to the school, telling the pupils that the teachers and officers alone could not win success—that the *scholars* must do their share." (*From Salem, Mass.*)

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LOAN LIBRARY ADDITIONS

The production of very valuable Sunday school literature goes on apace an our Loan Library constantly expands. So it happened that no catalogue can be up-to-date. Here are three titles to be written on the margin of your copy: (Teaching Helps) "Story Telling Lessons," by Tralle; (Departmental Aids) "Helping Boys Over Fool Hill," by McKinney; (Teaching Helps) "The Use of Projects in Religious Education," by Hartley.

* *

Six new Sunday schools have been reported recently. Carrollton, Loganville, Rutledge, Mulberry, and Columbus, Georgia, Leroy, Illinois. Who next?

* *

A new Christmas program is in preparation. Copies of the program for 1920 may be had on application. This program contained many good features which are just as valuable this year for the schools that have not used them. The new program will be sent to all ministers and superintendents as soon as ready, and to others on application.

* *

A program for Japan Day appeared in this column of the *Leader* for Oct. 15. If a school does not find it possible to observe Japan Day during November, it may properly be observed at the convenience of the school. Keep all the material which appears during October and November on file until it can be used. The General Sunday School Association will send a leaflet entitled "Japan Lessons for Sunday Schools" and a sample copy of the program issued by the Publishing House on application.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

Nov. 3-5. Indiana State Convention, Muncie.

Nov. 9. Presidents' Council Massachusetts W. U. M. S., Charlestown Universalist Church.

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Previously reported	4,372
Springfield, Ohio	4
Urbana, Ill.	5
Total	4,381

CHRISTENINGS

Before reported, 1089. Lowell, Mass., 1. Springfield, Ohio, 1. Total, 1091.

PERSONAL

The Rev. Lewis R. Lowry of Nunda, N. Y., has accepted a call to Bellville, Ohio, and began his work there the middle of September.

The Rev. Harry F. Shook has accepted a call from the Brunswick, Me., parish, and is now serving the Brunswick and Freeport churches.

The Rev. W. W. Betts of Hillsdale, Mich., returns to the active ministry, and has become pastor of the Norwalk and Attica, Ohio, churches.

California

Pasadena.—Rev. C. F. Henry, pastor. Rally Day was a big day for us. The people gathered in large numbers and nearly two hundred remained for the basket dinner that followed the service. While still seated at the table we sang the old songs, listened to several solos, and were regaled with speeches both witty and wise. Talk of "our new church" was on every tongue, and there is apparent a real eagerness to be at the task. Dr. and Mrs. Nash were with us. The Rev. O. J. Fairfield, our Unitarian neighbor in Long Beach, gave a fine and fraternal address. Many who began the day by attendance at Sunday school at 9.30 in the morning did not leave until after the Y. P. C. U. meeting in the evening. This last service of the day was attended by sixty. A feature of the Sunday school service was the awarding of six seals and seven new Robert Raikes diplomas for perfect attendance for a year. It has since been discovered that another of our teachers is entitled to a diploma, making fourteen in our little school who are credited with perfect attendance for the year. Helen Henry was awarded her diploma in Bangor, Maine, and has not failed of attendance for twelve years.

Illinois

Elgin.—Rev. Frank D. Adams, pastor. In the will of the late John A. Waterman, who died Aug. 27, 1921, $1,000 was given to the endowment fund of the local church, to be known as the William G. Waterman fund, in memory of his father.

Urbana.—Rev. R. D. Cranmer, pastor. On account of the illness of the pastor's youngest daughter with typhoid fever, Mr. and Mrs. Cranmer were unable to attend the Detroit Convention. One delegate from the church was present. The church has shown a steady growth in membership throughout the year, having received twenty-nine new members since Jan. 1, five of them not previously reported. The field for new members is still good, and we expect to keep on with the Crusade. In September we completed a successful every member canvass, making an increase in pledges of about fifty per cent. Our autumn Rally was in the form of an open air barbecue. Dr. and Mrs. L. H. Smith and Mr. and Mrs. M. A. Morgan entertained the whole church on this occasion. About two hundred and fifty people responded. The Y. P. C. U., under the leadership of Mr. Harold Lumsden, who is planning to enter Ryder when he finishes the University of Illinois, has a well planned program.

Waltonville.—Rev. L. R. Robinson, Mid-West Superintendent, recently conducted a fine series of meetings here. It has been voted to call a pastor, and funds have been already raised to pay his salary for a year.

Indiana

Manchester.—Dr. Lowe overlooked our church when he gave the list of churches that had been revived as a result of the Great Drive. This church has a local membership of eighteen and has increased to twenty-five, with a total membership of seventy-five. Before the Drive we had no regular preaching services. After saying we could not raise the $200 quota assigned us by the General Convention, we raised $375. Shortly after we secured the services of Rev. Pearl Patrick for half time services, the first time we have had a minister for more than quarter time. In September we entered the second year of Mrs. Patrick's pastorate with a balance in the treasury, all bills paid, the Sunday school almost doubled in attendance, a Y. P. C. U. in full fellowship with the State and National Unions.

Iowa

Waterloo.—Rev. Otto S. Raspe, pastor. The reorganized church is holding services each Sunday morning in a beautiful chapel in the heart of the city. We are using the old name, the Church of the Redeemer, beloved by the loyal Universalists of many years standing. A changeable letter bulletin has been purchased and advertises our cause as a wayside pulpit in front of the chapel. Recently the Five Principles of our Faith occupied the space and were read by hundreds who are constantly passing the building. A Sunday school has been organized with fifty-two members and an average attendance of forty-five. A Men's Noonday Forum and a Women's Bible class are part of the school. A chapter of Comrades has been organized and it is hoped that soon some aggressive community work will be undertaken. The General Convention quota has been paid, and Mr. Raspe attended the Detroit Convention. The future is promising.

Massachusetts

North Weymouth.—Roger L. Marble, pastor. This church has entered upon the season's work auspiciously. The opening service was held on Sunday, Sept. 11, with a good attendance. During the summer, four squads of workers had raised over $500 for the parish treasury, and several important improvements had been made in the church building. The church school opened with ninety-nine present out of a membership of 126, after the school had been closed two months. The Y. P. C. U. began its work on Oct. 2, has had some good devotional meetings, two good business meetings, and plans to have at least four people at the State Convention in Springfield. The Sewing Circle is busy with plans for its annual fair on Nov. 30 and Dec. 1. At a meeting of the church members on Oct. 14, it was decided to resume the old quarterly meetings of the church, and also to use the name, "Church of Good Tidings," adopted a number of years ago, but for some time not used. The choir has reorganized and is adding much to the beauty and worth of the Sunday morning service. Frank H. Powell, a recent arrival in the community, formerly general director of the Portsmouth, N. H., Boys' Club, has taken charge of a large class of boys in the church school and is forming them into a club which is already showing signs of great promise.

Stoughton.—Twenty miles from Boston, with 7,000 population, Stoughton is largely a shop town, and has three other Protestant churches. We have been without a pastor since the Rev. A. J. Cardall left us in January. During this period the following has been accomplished: Attendance at Sunday school maintained and several hundreds of dollars raised, due mainly to the inspiring leadership of the able superintendent, Mrs. Alice G. Teele. Attendance at morning worship maintained. Once Judge Marden spoke and once Mrs. Teele. The church drive, with our long-time worker, Mr. William Curtis,

as treasurer, raised $4,400. Of this the State Convention Memorial Fund received $1,700. We have also paid a note of $650, built a cesspool, graded the front walk to the square, put up new fences, repaired the belfry which had been struck by lightning, recovered the cushions, reshingled one side of the roof. The Ladies' Aid Society has raised the money to renovate the vestry, which is now 25 per cent larger and much more convenient. It will also be papered and painted. Best of all, we believe we have the money necessary to pay for all these changes raised in advance, so that there will be no debt. We hope to replace the heating system. We have voted to try a vested choir of boys and girls for three months. The Busy Bees have paid for replacing the ground glass of the vestry windows with clear glass and one class of boys has paid for rebinding the pulpit Bible. Hundreds of library books have been sent to mission centers. The old horse sheds will be torn down and a new dividing fence built. The thousand and one details have largely been cared for by Mr. Myron Rounds, a retired G. A. R. veteran. Mr. Rounds has almost lived at the church for three months, and his ability as draftsman, designer and inventor has made this old colonial building still more beautiful and useful. Our janitor, Mr. Woodworth, and others have given freely of their time. We are proud of the result. It is of interest to note that the parish was organized in 1742 and that Father Ballou was at one time a pastor. One of his descendants, Miss Ballou, is still a valued worker. The impetus gained has led to many other plans. The above account, however, is confined to work done for which the money is in the bank. We feel we have good cause to thank God and to work for many other ends.

Minnesota

Minneapolis, Redeemer.—Rev. M. D. Shutter, D. D., pastor. A hand carved black walnut memorial tablet honoring the ninety-one members of the Church who saw service in the World War was unveiled and dedicated Sunday morning, Oct. 16. Four of the names have gold stars, for those who lost their lives. The speakers at the occasion were Judge Ell Torrence, former national commander of the G. A. R., Stafford King, Minnesota department adjutant of the American Legion, Captain Arnold W. Shutter, United States Army, and Dr. Shutter. Minneapolis Boy Scouts unveiled the tablet.

New York

Binghamton.—Rev. C. E. Petty, pastor. The minister is co-operating with three other ministers in the city in working out a week-day school of religious instruction, and is on the council of religious education as well. The lot adjoining the church has been purchased, and it is hoped that within a year plans will be announced for building a model church.

Buffalo, First. —Rev. L. O. Williams, pastor. A forum class meets every Sunday at 12.15. On Oct. 2, Madame Cassassa, who was in France, Italy, and Germany during the summer, was the speaker. Mrs. Williams is conducting a class for women. They are now studying John Herman Randall's book, "A New Philosophy of Life."

Canandaigua.—Rev. J. L. Everton, pastor. We advertised our Rally Day service so well through the press and over the wire, that a large congregation, not only from our own parish but of other denominations, attended. Mrs. Miller's pageant, "God is Love," was presented. The pulpit, decorated with autumn branches, wild asters and anemone, made a fitting scene for the nature children in their bright crepe paper costumes. The part of "The Spirit of Christianity" in the second scene was especially well taken. Mr. Everton, our new pastor, gave a stirring address, urging the people to make every Sunday a Rally Day.

Pennsylvania

Philadelphia, Messiah.—Rev. Herbert E. Benton, pastor. Wishing to become known more and more as a friendly and neighborly church, we have created a new office. Mrs. A. R. Tams has consented to accept the appointment of head visitor. She will receive the names of all to whom the church wishes to show its friendliness, and will see that some one calls to convey that message. We have taken a step forward in our Sunday school work by securing the following superintendents: Helen Fry, Social Service Department; Irma Ford and Jean Butler, Missionary Department; and Mrs. H. L. Butler, Instruction. Mrs. Butler plans to attend the Philadelphia County Sunday School Association.

Vermont

Concord.—Rev. C. F. McIntire, pastor. Rally Day here was enthusiastically observed. Seventy-five, of whom twenty-one were men, were present at the morning service—nearly twice the usual number. Mr. McIntire preached on "What Is the Message of the Church for To-day?" The Sunday school attendance also was considerably increased. The annual sale, Oct. 12, was remarkably successful considering that it rained most of the day. The supper tables were crowded and the entertainment well attended. The net proceeds will probably amount to over $150.

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DRAMATIC INSTITUTE FOR CHURCH WORKERS

An announcement is made by Community Service of Boston, Inc., of a Dramatic Institute for Church Workers to be held at Union Hall, 48 Boylston Street, Boston, on Monday, Wednesday, and Friday evenings between Nov. 7 and Dec. 12.

This Institute is held because of the growing recognition on the part of church leaders throughout the city of the value of presenting religious teaching in dramatic form. The purpose will be to train accredited local church workers in the practical ways of organizing and in the art standards of presenting plays and pageants suitable for church use.

The chairman of the Department in charge of the Institute is Prof. George P. Baker of Harvard University.

On account of the interest shown, it is necessary to limit the registration, and students will be received in the order of receipt of application.

Further information can be secured from the Community Service office, 10 Park Square, Boston. Telephone Beach 8150.

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IN THE FOOTPRINTS OF DR. CLAYTON

At the regular meeting of the Georgia Convention in 1920, Mr. J. E. Sparks, who became interested in Universalism more than forty years ago through the preaching of Dr. Clayton at Sparta, journeyed seventy-five miles to unite with the church. At Mr. Sparks' invitation, I have made two visits to Sparta this year, where I have preached fifteen sermons, and added five members to our communion. At my three day series of meetings there in October, I preached in the school auditorium and again before the student body in the tenth district A. & M. School, where I was invited by the superintendent to speak again upon my next visit to the city. I plan to go to Sparta again in December for another three days of meetings, when it is hoped that a church will be organized.

A. G. Strain.

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CONFERENCE ON INDUSTRIAL RELATIONS

The Conference on Industrial Relations, Nov. 13 and 14, planned by the Greater Boston Fraternity of Churches and other religious bodies, has assumed proportions which promise to make it one of the most important events of its kind ever held in the East.

For the first time in the history of Boston and New England every economic and religious element is to come together for discussions on religious ideals in industry. Ministers of all denominations, including Catholic clergymen and Jewish rabbis, are to bring the question of the Golden Rule in connection with industrial relations, to the attention of their congregations.

Not only will the pulpits of the majority of 175 churches be occupied Sunday morning, Nov. 13, with authorities on labor from labor's standpoint, but the Boston Central Labor Union will arrange for a large mass meeting at Faneuil Hall, where noted labor leaders, highest grade employers, a Catholic priest and a Protestant minister will address the assembly on the topic of the hour.

The tentative program for the two days already at this early date includes such names as Rev. Worth M. Tippy, executive secretary of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, Mr. Arthur Nash, the Cincinnati "Golden Rule" clothing manufacturer, Rev. Charles Macfarland, D. D., of the Federal Council of Churches, and James Duncan, first vice president American Federation of Labor.

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WEST VIRGINIA CONFERENCE

The West Virginia Conference was held in the Fork Ridge Church, Glen Easton, Sept. 28 to Oct. 2. West Virginia has two churches. Delegates from both of these churches were represented, and Universalists-at-large from Moundsville, Wheeling, Cameron, Fairmount, Charleston, Parkersburg, Morgantown and other places were in attendance. The Fork Ridge Church was founded seventy-five years ago by Father Terrill, who came over from southeastern Pennsylvania. It has lived and grown, a few years ago dedicating a new and beautiful building. It has a fine Sunday school and Y. P. C. U. Services have of necessity been held on week-days, with only an occasional Sunday service. The church went over the top in the Drive. The Wyatt Church was removed in 1904 from Shinnston, where Dr. Shinn, up to his death, was a member. The Rev. G. L. Fortney has long been its mainstay. The building is well equipped. An organ was the gift of Mr. Fortney's daughter, the bell the gift of his son, and the land on which the building stands the gift of his wife. At two recent week-day services, the church was filled to the doors. There are about thirty Universalists scattered about Wyatt. With about three hundred families in the town, and the only other church an Orthodox one, there is a splendid mission field here. The State Conference is held every year, and the attendance is larger than in some of our big city churches. Universalists of West Virginia refuse to let their faith die out; they want the preaching and teaching of a liberal faith. Somehow I got a vision of something great to come from such regions as West Virginia. Dr. Shinn's work will not be lost. Universalism will grow in spite of all handicaps. It was a privilege to be able to speak to so large a group of interested people. May the day soon come when we may send more workers into this wonderful field for Universalism.

W. R. Rowland.

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Notices

CONNECTICUT MID-YEAR CONFERENCE

The Mid-Year Conference of Connecticut will be held on Wednesday, Nov. 9, 1921, in St. Paul's Church, Meriden. It is very earnestly desired that the attendance be as large as possible. All of our parishes should send large delegations. Isolated friends of our faith are cordially invited to attend

Theodore A. Fischer, Secretary.

FLORIDA STATE CONVENTION

The Universalist State Convention of Florida will hold its annual session in the Universalist church of DeFuniak Springs, commencing Thursday evening, Nov. 3, and concluding Sunday evening, Nov. 6. Revs. Stanley Manning, Francis B. Bishop, H. T. Crumpton, and J. W. Rowlett are on the list of speakers. A cordial invitation is hereby extended to all Universalists, and friends interested, whether ministers or laymen, to attend these services. Entertainment is guaranteed to all.

Mrs N. Manning Secretary.
A. Arnold Ross, Pastor.

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MID-YEAR CONFERENCE

Connecticut Universalist Convention and W. U. M. S.

The Mid-Year Conference will meet at Meriden. Ct., Nov. 9, with the following program:

11 a. m. Conference of ministers.

2.30 p. m. Devotional service. Addresses: "Tell a Story," Mrs. Maude B. Foster, Palmer, Mass. "Missions," Rev. Fred C. Leining, Providence, R. I.

6 p. m. Supper served by the women of the church at 50 cents each.

7.45 p. m. Address: "Public Opinion and Religious Education," Rev. F. W. Gibbs, Fitchburg, Mass.

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NEW YORK Y. P. C. U. CONVENTION

The State Convention of the Young People's Christian Union of New York will be held in the Universalist Church, Oneonta, New York, on Nov. 25, 26 and 27.

It will begin Friday evening with a Fellowship Dinner which will be followed by three ten minute talks on "Why I Chose the Ministry."

Saturday a. m. Business. Keynote address by Rev. L. C. Nichols of Utica.

Saturday p. m. Business and reports.

Saturday evening. Social Time.

Sunday a. m. Sermon by our Director, Rev. Stanley Manning.

Ethel M. Freeman, State Secretary.

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PRESIDENTS' COUNCIL

W. U. M. S. of Massachusetts

The Presidents' Council of the Massachusetts Women's Universalist Missionary Society will be held in the Charlestown church Wednesday, Nov. 9, at 10.30 a. m. A fine program has been arranged for both morning and afternoon, including practical and wide-awake discussions.

These meetings have been growing in popularity and interest and a full attendance is expected.

Presidents and secretaries of Circles please take notice.

Ida Vossema, Chairman.

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NEW HAMPSHIRE FELLOWSHIP COMMITTEE

The transfer of the Rev. Frank A. Billington has been received from the Massachusetts Committee of Fellowship and accepted by this Committee.

G. W. Sias, Secretary.

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INDIANA CONVENTION

The seventy-fourth annual Convention of Universalists of Indiana will convene in Muncie, Ind., Thursday, Nov. 3, at 1 p. m., for the election of officers and the transaction of such other business as may regularly come before it.

Pearl Patrick Mock, Secretary.

Married

Amsden-Henry.—In Los Angeles, Cal., Oct. 16, by Dr. C. E. Nash, Clifford Neal Amsden, formerly of South Boston, and Mabel Gertrude Henry.

Obituary

Mrs. Marina Hastings

Mrs. Marina Hastings, widow of the late Lafayette Hastings, died in Concord, Vt., Sept. 28, aged sixty-six years. Death came suddenly from some disease of the heart as she was doing her daily task about the house. Mrs. Hastings' whole life had been spent in Concord. She was loved and respected by a host of friends. The Universalist Church was an object of her love and service. She went to her heavenly home as she often said she wanted to go—quickly, without lingering in illness and pain. She leaves a sad vacancy in the home and in the community.

The funeral in the Universalist church was largely attended, her pastor, Rev. C. F. McIntire, officiating. Mrs. Hastings leaves a brother, F. A. Brewer of Concord, a half brother, E. R. Ball of Woodsville, N. H., and a half sister, Mrs. W. C. Lewis of Littleton, N. H.

There are also left to mourn their loss six sons and a daughter: Frank B., with whom she lived, George H., Will E. and Fred E. of Concord, Harold of Littleton, N. H., Charles H. and Lilla M. (Mrs. Ruppert B. Cutting) of St. Johnsbury.

C. F. M.

Mrs. Susan Hosmer Hackett

Mrs. Susan Hosmer Hackett died in September at the age of eighty-three at her home in Potsdam, N. Y., after having been an invalid for some time. She had long been a devoted Universalist, frequently attending conventions, a constant reader of the *Leader*, and an intimate friend of many of our ministers, old and young.

She is survived by a daughter, Flora, of Mt. Vernon, N. Y., and a sister, Mrs. Rose Hosmer Forbes of Washington, D. C.

Funeral services were conducted at her home by Rev. H. Philbrook Morrell. Interment was at Bayside Cemetery.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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"Forty miles an hour? Why, I haven't been out an hour," said the woman.

"Go ahead," said the officer. "That's a new one to me."—*Exchange.*

* *

Some of our story writers are running riot with their similes. Here are a few we gathered in our late reading:

"Her lips quivered like a light auto."

"He edged nearer to her until he was almost as close as the air in the subway."

"But his mind, like her face, was made up."

"Her hair dropped on her pallid cheek like seaweed on a clam."

"He gazed anxiously at her face, the way a person in a taxi gazes at the face of the meter."—*Boston Transcript.*

* *

"Where do you bathe?"

"In the spring."

"I asked you where, not when."—*Brown Jug.*

* *

A Virginia editor threatened to publish the name of a certain young man who was seen hugging and kissing a girl in the park unless his subscription to the paper was paid up in a week. Fifty-nine young men called and paid up the next day, while two even paid a year in advance.—*The Labor Clarion (San Francisco).*

* *

Hans Schmidt was reputed to be the meanest man in the neighborhood. He died. His body was placed in the grave, and according to an old Pennsylvania German custom the people stood around the open grave, waiting for some one to say some good thing about the deceased before filling the grave. After a long wait, Gustave Schulze said: "Well, I can say joost one goot thing about Hans; he wasn't always as mean as he was sometimes."—*Exchange.*

* *

A parish church was being beautified with a stained-glass window. The old sexton was watching the work. The rector, seeing him thus intent, remarked, "Well, John, and what is your opinion of the window?"

"Weel," was the reply, "in ma opeenion they micht hae been content wi' the gless as God made it."—*London Town Topics.*

* *

Plumber's Devil: "Y'ain't sick, are ye?"

Plumber: "Naw! It ain't that—I forgot t' forgit me tools!"—*Life.*

* *

In the shoe shop: "You'll guarantee these to be all leather?"

"Yes sir, on account of strikes it is the only material we can get now."—*Judge.*

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